

# From Nomad To Monad



C.G Saliby

*"All is Number, Number Rules All."*

*Pythagoras*

$\alpha$

$\omega$

*"Who looks outside Dreams,*

*Who looks inside Awakes."*

*Carl G Jung*

$0$

$\infty$

*"Every substance is like an entire world and a mirror of God."*

*Leibniz*

I present to you my Apology!

∞

Why an Apology !

∞ ∞

It's the Apology of Apollo.

∞ ∞ ∞

ap·o·lo·gi·a  
/ apəˈlɒj(ə)ə/

One of the most misused words. The term originated in Greek Law, whereby the defendant presented his defence (apologia), consisting of a justification of his action and not admission of guilt or remorse, as the modern use of the term implies.

# In the beginning . . . there was an Aleph ✧

This book is intended to be quick, short and random at times, illustrating ideas in short, simple and unequivocal manner as much as possible.

You can start reading this book in any order you wish, or with the first subject that will catch your attention.

It is a diverse book discussing, Mathematics, Philosophy, Politics, Psychology and Ancient History.

The main intention of this book is to act as an introduction, to a deeper and complete series of books that I have enjoyed reading immensely.

It is the story of our universal cosmic voyage, the one that started in its Alpha point and journeying to its Omega point.

This book is dedicated to two supreme grand monads, Maximilien Robespierre and Thomas Paine.

***C.G Saliby***

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# Monad

**Monad** (is Greek for μονάς *monas* "unit", μόνος *monos* "alone"), according to the Pythagoreans, Monad was a term for the totality of all beings, being the source or the One meaning without division.

**Nomad** (is Greek for νομάς, *nomas*, meaning one roaming about for pasture), or is a member of a community of people who move from one place to another.

Humanity had wandered from nomadic tribes to established advanced societies. The amount of knowledge and progression we acquired as a human race is unprecedented, it was the journey from unconsciousness to consciousness and to the final destination of Absolute Consciousness, it is the journey from Alpha ( $\alpha$ ) to Omega ( $\omega$ ).

It is the attainment of our full potential, become a pure conscious monad, in the most divine of forms, hereafter the name of this book.

This view was inspired by the Pythagoreans, who called the first thing that came into existence a "monad", which begat the dyad, which begat the point, begetting a line.

Enable to have this line, we must have a dyad and for the form to be created a Triad and so on.

Pythagorean and Platonic philosophers like Plotinus condemned many Gnostic sects for their treatment of the monad or One.

Plotinus accused main stream Gnostic's of using senseless jargon and being overly dramatic and insolent in their distortion of Plato's and the Pythagoreans ontology. He attacks his opponents as anarchic, irrational, immoral and arrogant. He also attacks them as elitist and blasphemous to Plato for the Gnostics despising the material world and its maker.



In some gnostic systems the Supreme Being is known as the Monad, the One, The Absolute Aiōn teleos (The Perfect Aeon, αἰὼν τέλειος), Proarchē (Before the Beginning, προαρχή), and Hē Archē (The Beginning, ἡ ἀρχή) and The ineffable.

The “One” is the high source of the pleroma “the region of light”. The various emanations of The One are called Aeons.

According to Theodoret's book (Haereticarum Fabularum Compendium) the Phoenician Monoimus (150-210) used the term Monad to mean the highest god which created lesser gods or elements similar to Aeons.

“Omitting to seek after God, and creation, and things similar to these, seek for Him from (out of) thyself, and learn who it is that absolutely appropriates (unto Himself) all things in thee, and says, "My God my mind, my understanding, my soul, my body." And learn from whence are sorrow, and joy, and love, and hatred, and involuntary wakefulness, and involuntary drowsiness, and involuntary anger, and involuntary affection; and if you accurately investigate these (points), you will discover (God) Himself, unity and plurality, in thyself, according to that tittle, and that He finds the outlet (for Deity) to be from thyself.”

Monoimus



# Monad

According to the Catholic Encyclopaedia; Monad in the sense of "ultimate, indivisible unit," appears very early in the history of Greek philosophy. In the ancient accounts of the doctrines of Pythagoras, it occurs as the name of the unity from which, as from a principle (arche), all number and multiplicity are derived. In the Platonic "Dialogues" it is used in the plural (monades) as a synonym for the Ideas. In Aristotle's "Metaphysics" it occurs as the principle (arche) of number, itself being devoid of quantity, indivisible and unchangeable. The word monad is used by the neo-Platonists to signify the One; for instance, in the letters of the Christian Platonist Synesius, God is described as the Monad of Monads. It occurs both in ancient and medieval philosophy as a synonym for atom, and is a favourite term with such writers as Giordano Bruno, who speaks in a rather indefinite manner of the minima, or minutely small substances which constitute all reality. In general, it may be affirmed that while the term atom, not only in its physical, but also in its metaphysical meaning, implies merely corporeal, or material attributes, the monad, as a rule, implies something incorporeal, spiritual, or, at least, vital. The term monad is, however, generally understood in reference to the philosophy of Leibniz, in which the doctrine of monadism occupies a position of paramount importance. In order to understand his doctrine on this point, it is necessary to recall that he was actuated by a twofold motive in his attempt to define substance.

He wished, in accordance with his general irenic plan, to reconcile the doctrine of the atomists with the scholastic theory of matter and form, and besides he wished to avoid on the one hand the extreme mechanism of Descartes, who taught that all matter is inert; and on the other the monism of Spinoza, who taught that there is but one substance, God. All this he hoped to accomplish by means of his doctrine of monads.

Descartes had defined substance in terms of independent existence, and Spinoza was merely inferring what was implicitly contained in Descartes' definition when he concluded that therefore there is only one substance, the supremely independent Being, who is God.

Leibniz prefers to define substance in terms of independent action, and thus escapes Descartes' doctrine that matter is by nature inert. At the same time, since the sources of independent action may be manifold, he escapes Spinoza's pantheistic monism.

The atomists had maintained the existence of a multiplicity of minute substances, but had invariably drifted into a materialistic denial of the existence of spirits and spiritual forces. The scholastics had rejected this materialistic consequence of atomism and, by so doing, had seemed to put them in opposition to the current of modern scientific thought.

Leibniz thinks he sees a way to reconcile the atomists with the scholastics. He teaches that all substances are composed of minute particles which, in every case, in the lowest minerals as well as in the highest spiritual beings, are partly material and partly immaterial. Thus, he imagines the sharp contrast between atomistic materialism and scholastic spiritualism disappears in presence of the doctrine that all differences are merely differences of degree.

The monads are, therefore, simple, unextended substances, if by substance we understand a centre of force. They cannot begin or end except by creation or annihilation. They are capable of internal activity, but cannot be influenced in a physical manner by anything outside themselves. In this sense they are independent. Moreover, each monad is unique; that is, there are no two monads alike. At the same time the monads must have qualities; "otherwise", says Leibniz (*Monadol.*, n. 8), "they would not even be entities". There must, therefore, be in each monad the power of representation, by which it reflects all other monads in such a manner that

an all-seeing eye could, by looking into one monad, observe the whole universe mirrored therein.

This power of representation is different in different monads. In the lowest kind of substances it is unconscious - Leibniz finds fault with the Cartesians because they overlooked the existence of unconscious perception. In the highest kind it is fully conscious.

We may, in fact, distinguish in every monad a zone of obscure representation and a zone of clear representation. In the monad of the grain of dust, for example, the zone of clear representation is very restricted, the monad manifesting no higher activity than that of attraction and repulsion. In the monad of the human soul the region of clear representation is at its maximum, this kind of monad, the "queen monad", being characterized by the power of intellectual thought. Between these two extremes range all the monads, mineral, vegetable, and animal, each being differentiated from the monad below it by possessing a larger area of clear representation, and each being separated from the monad above it by having a larger area of obscure representation. There is then in every created monad a material element, the region of obscure representation, and an immaterial element, the area of clear representation. Everything in the created world is partly material and partly immaterial, and there are no abrupt differences among things, but only differences in the extent of the immaterial as compared with the material.

Minerals shade off insensibly (in the case of crystals) into living things, plant life into animal life, and animal sensation into human thought. "All created monads may be called souls. But, as feeling is sometimes more than simple perception, I am willing that the general name monads, or entelechies, shall suffice for those simple substances which have perception only, and that the term souls shall be confined to those in which perceptions are distinct, and accompanied by memory" (Monadol., n. 19). "We ascribe action to the monad in so far as it has distinct

perceptions, and passivity, in so far as its perceptions are confused" (ibid., n. 49). If this is the only kind of activity that the monad possesses, how are we to account for the order and harmony everywhere in the universe? Leibniz answers by introducing the principle of Pre-established Harmony.

There is no real action or reaction. No monad can influence another physically. At the beginning, however, God so pre-arranged the evolution of the activity of the myriads of monads that according as the body evolves its own activity, the soul evolves its activity in such a way as to correspond to the evolution of the activity of the body. "Bodies act as if there were no souls, and souls act as if there were no bodies; and yet both act as if one influenced the other" (Ibid., n. 81). This pre-established harmony makes the world to be a cosmos, not a chaos. The principle extends, however, beyond the physical universe, and applies in a special manner to rational souls, or spirits. In the realm of spirits there is a subordination of souls to the beneficent rule of Divine Providence, and from this subordination results the "system of souls", which constitutes the City of God. There is, therefore, a moral world within the natural world. In the former God is ruler and legislator, in the latter He is merely architect. "God as architect satisfies God as legislator" (ibid., n. 89), because even in the natural world no good deed goes without its recompense, and no evil deed escapes its punishment. Order among monads is thus ultimately moral.

Since Leibniz' time the term monad has been used by various philosophers to designate indivisible centres of force, but as a general rule these units are not understood to possess the power of representation or perception, which is the distinguishing characteristic of the Leibnizian monad.

Exception should, however, be made in the case of Renouvier, who, in his "Nouvelle monadologie", teaches that the monad has not only internal activity but also the power of perception.

Source: The Catholic Encyclopaedia

It's good to mention that, Renouvier failed to even mention the law of Sufficient Reason in his book, yet practically rejected it in every aspect. Some consider Renouvier's book," *La Nouvelle Monadologie* "falsely as the natural perfecting of the philosophy of Leibniz. Let's set the record straight once and for all, Leibniz philosophy was created perfect at its birth.

Leibniz had more sides than one. If we consider him as above all else an extreme nominalist, and obliterate from his celebrated paper all that tends in the opposite direction, the development of what would remain might not be very different from the *nouvelle monadologie* minus its Free Will. But if we believe the man to be best represented by that one of his ideas which shows most ascendancy, it is in the direction of the differential calculus that we must look for the genuine Leibniz, within his philosophy we must regard the law of continuity as most Leibnizian of all.

This principle would at once do away with the isolated monads, and render the extravagant and unverifiable hypothesis of pre-established harmony superfluous by directly solving the riddle of the transitivity of causation, while it would form the basis of a philosophy in deepest unison with the ideas of the last half of the nineteenth century. On this stand, Leibniz didn't actually consider that monads as isolated but connected on a certain level.

As many before him and followed after, Renouvier never really understood any of the Leibnizian Monadology. And in this stance anyone trying to apply only Aristotelian logic will never understand Leibniz in the clear sense.

Leibniz instigated his whole Philosophy on the simplest unit of all the monad, this monad is indestructible, eternal and mathematical dimensionless point.

A monad contains infinite mathematical wave energy of four distinct types Real, Imaginary, Positive and Negative.

All these waves are balanced to zero, while real energy is based on cosine waves, imaginary energy is based on sine waves. That is why a monad is an infinite energy.

Alpha is the point that contains all points; its whole is greater than the sum of its parts. The Alpha is made of monads but is greater than the monads. Sometimes it is referred to as the Monad of monads.

The Monad is the Mind of minds; This Monad is composed of minds themselves and reflects all of the thinking in the universe. It is the ultimate God, the Absolute Whole.

## Monad, Aleph, Singularity, Arche, Source

The first law of thermodynamics states that, energy can neither be created nor destroyed; Life can be neither created nor destroyed, only transformed.

Why is that! Because, the energy of the universe is always preserved at zero its balance point. Zero and infinity are constantly conveying each other because ultimately they are the same thing.

When zero expresses infinity; boom we have a big bang, when infinity expresses zero, we have a black hole.

Descartes demonstrated that the only thing of which we can be certain is that thinking is taking place. While “I think therefore I am” has been philosophically challenged, what no one has ever disputed is that a statement such as, “There is thinking”, is the most fundamental and irrefutable statement of all.

If the subject is objective mathematics, everything that can be said about mathematics is already contained in the definition of mathematics: all of its truths are analytic, necessary and eternal. This is the only system of which this can be said; hence mathematics is the essence of existence. Divine Mirrors “Every individual substance expresses the whole universe in its own manner.” Leibniz

“The universe is a mathematical hologram. It’s made of ontological mathematics. It’s a living, thinking, self-optimising holographic organism composed of immortal, indestructible, ontological mathematical units called monads, defined by the most powerful and beautiful equation in the whole of mathematics: Euler’s Formula.

Monads have a much more resonant name: souls. We all inhabit Soul World, a wondrous Singularity outside space and time. Our souls are individual mathematical singularities: autonomous, uncaused, uncreated, dimensionless frequency domains. Via Fourier mathematics, these imperishable, immaterial monadic souls can collectively create the spacetime domain of the material world.

Where each soul is a single frequency domain, the material world of space and time is their collective Fourier output. What is “matter”? It’s simply dimensional energy: energy existing in the Fourier spacetime domain rather than in the Fourier dimensionless frequency domain. Souls are immense mathematical vibrations, based on precise, analytic cosine waves and imaginary sine waves (hence are defined by complex numbers rather than the real numbers of scientific materialism).

From these waves, we get wave mechanics (quantum mechanics) and holography, i.e. a complete explanation of the material world. Fourier mathematics solves the previously intractable problem of Cartesian dualism (the famous mind-body problem), i.e. how unextended minds can interact with extended matter. Minds are just Fourier frequency domains and bodies Fourier spacetime domains.

Bodies are nothing but an alternative mathematical way of representing mental information. They are mental constructs or projections, and have no independent existence. What was the Big Bang? It was a purely mathematical operation in which a frequency domain of mathematical souls (a Singularity), outside space and time, generated a Fourier



spacetime domain: a cosmic hologram grounded in quantum mechanics. It really is as simple as that.

As Plato recognised, true reality belongs to the intelligible domain (which, mathematically, is an eternal, immutable frequency domain based on Euler's Formula).

Illusory, contingent reality constitutes the sensible domain studied by scientists. It's the rational mind, not sensory experiments, that reveals the eternal, intelligible "truths of reason". The sensible world is all about "truths of fact", which have no eternal necessity."

The Mathematical Universe - God Series

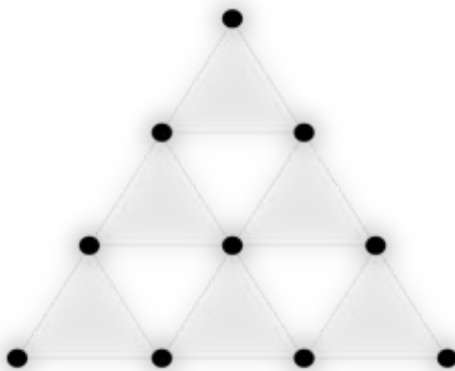
# All is Number

All is Number, is still echoing from the walls of the White City, when once the great Pythagoras whispered it on an early sunny morning to his disciples.

The music of the spheres and the interval between earth and the sphere of the stars in the most perfect harmonic mathematical interval, was at the core of the Pythagorean doctrine.

The Famous Pythagorean Tetractys “τετρακτύς” hide the harmonic ratios within. This triangular figure is made of the first four numbers (Monad, Dyad, Triad, and Tetrad)  $1, 2, 3, 4$  or  $1+2+3+4=10$ .

Monad was a term for Divinity and Unity. Dyad was number two, the principle of otherness. Triad the noblest of all digits, as it is the only number to equal the sum of all the terms below it. Tetrad is a set of four notes in music theory and for the Pythagoreans it is the root of all things, the fountain of Nature and the most perfect number.



The harmony of the Cosmos was based on mathematical musical intervals between the elements, between the planets and all the stars.

There is “1” *one tone* between the sphere of the earth to the sphere of the moon, “1/2” *half tone* from the sphere of the moon to that of Mercury’s, and “1/2” *half tone* from Mercury’s to Venus, “1 ½” *one and a half* from Venus to the sun, and “1” *one tones* from the sun to Mars, “1/2” *half tone* from Mars to Jupiter, “1/2” *half tone* from Jupiter to Saturn, “1/2” *half tone* from Saturn to the fixed Stars. The sum of these intervals is equals *six whole tones* of the octave.

Pythagoras developed an integrated mathematical science, philosophy, and mystical religion which used dot patterns to illustrate the inner skeleton of all process and development.

All great discoveries in human history, where made with the intervention of this divine ray we call Mathematics.

Einstein in his general relativity theory, to prove that the path of a ray of light, in the presence of a gravitational field, is curved and never straight used intensely the non-Euclidean geometry.

The renaissance artists used Geometric principles passionately in their important paintings such as *The Disputation of the Sacrament*, by Raphael and the famous *Mona Lisa* of Leonardo.

Not only in art but commonly in architect from the early days of the Egyptian’s and the Babylon’s, and the ingenuity the Pyramids were

constructed with, it was all made with mathematical meticulousness.

Even the Declaration of Independence, Jefferson structured it on Geometric Euclidian logic which is what gives it much of its power as a defence of liberty.

He used reason to defend liberty and logic to define equality. That makes Jefferson a mathematical genius of his days.

Mathematics is the compass any successful philosophy should use to achieve its full potentials and that what the Pythagoreans were all about. To determine the nature of our universe in its “time and space” and beyond, seeking higher ground for a religion of hyper-reason and crystal truth about existence itself, nothing can be hidden from the all-knowing eyes of numbers.

Most of the great philosophers were mathematicians, from the early times of Zeno of Elea, to the great Pythagoras himself the person who invented the word Philosophy, reaching modern history to the Polymath Genius Leibniz.

*Zeno paradox “Achilles and the Tortoise in a race, the quickest runner can never overtake the slowest, since the pursuer must first reach the point whence the pursued started, so that the slower must always hold a lead.”*

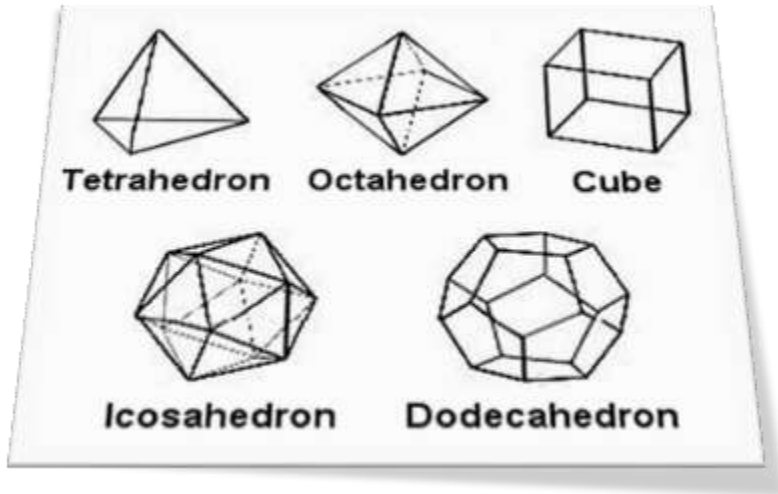
Of course by applying Calculus, we can solve this paradox or any other enigmas. Like landing a spaceship on the moon and traveling to Mars. Using Philosophy in its most Ontological Mathematical way was a Pythagorean trademark.

## The Pythagoreans Solids

The Pythagoreans Solids have been known since ancient times, also known as the Platonic solids. Plato wrote about them in the dialogue, he concomitant each of the four classical elements (earth, air, water, and fire) with a regular solid. Earth was associated with the cube, air with the octahedron, water with the icosahedron, and fire with the tetrahedron. The Pythagorean saw the Cosmos made of an infinity number of 5 solids.

The Pythagoreans believed that the universe consisted of a spherical earth surrounded by one of the five regular solids, in turn surrounded by a crystalline sphere surrounded by another regular solid, and so on. Each circumscribed about a regular solid, the planets and the stars were attached to these crystalline spheres, and as they rotated they created wondrous musical harmonies.

- The Tetrahedron for fire.
- The Hexahedron for earth.
- The Octahedron for Air.
- The Icosahedron for Water.
- The Dodecahedron for *Universe*.

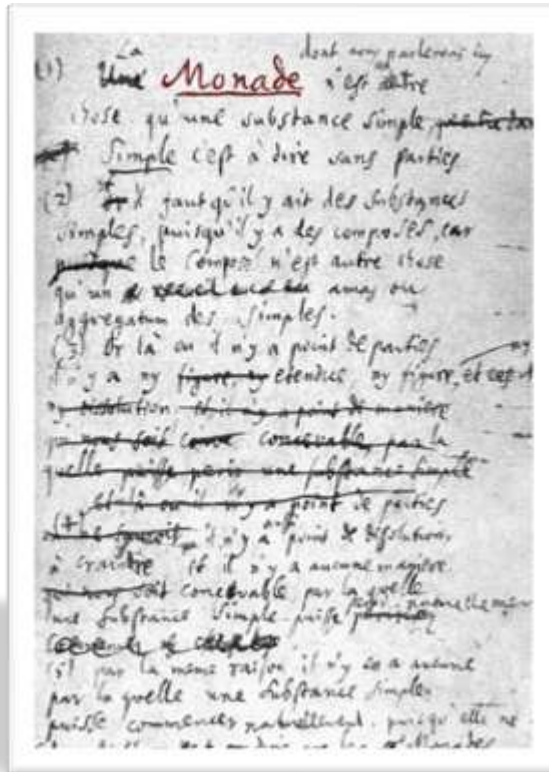


In the 17th century one of the greatest minds René Descartes combined Algebra and geometry once and for all.

His famous Motto, “Cogito Ergo Sum” I think, therefore I am. He used reasoning in a systematic way for all possible truths and from there his most famous Cartesian Philosophy was born.

Gottfried Leibniz, a student of Erhard Weigel and a close friend of Huygens was influenced by Descartes, but like all other great Philosophers, he created his path in his own unique way. If history had to give anyone credit this man will take it all.

He created calculus independently from newton and assuredly in a more elegant way, which is why we are using his Calculus method today. His Monadology is the great art of combining Mathematics and Philosophy to provide a true theory of everything.



Blaise Pascal and Pierre de Fermat, one of the founders of probability theory, Pascal developed and used the idea we now call average expected value to compare the risks and benefits of accepting any argument, in this instance we will use religion and the Catholic beliefs in particular.

His Barney sheds some light on probabilistic reasoning, on the attractiveness of quantitative arguments in making decisions.

Pascal technique was using a betting system, setting his argument in an assertive way. Pascal says, since you must bet, “let us weigh the gain and loss in calling heads” that God exists.

What happens when you apply this idea to bet on the existence of God?

I. If God does not exist and you bet that God does exist; at least you will be a virtuous person, so you lose nothing.

II. If God exists and you bet correctly that God exists, the value of what you win is infinite; if you bet that God does not exist and you are wrong, your loss is infinite.

III. As long as the possible loss for betting that God exists is finite, the better bet is to opt for God’s existence.

Sure God exist but that doesn’t mean that the all Church Dogma is right, Pascal’s argument was very dominant even with those who did not agree with his religious inference. He was the first to initiate cost-benefit argument which was used later by Henry Ford in his car production line.





In Penrose Mathematics, Mind and Matter triangle, the triangle suggests the circularity of the widespread view that math arises from the mind, the mind arises out of matter, and that matter can be explained in terms of math.

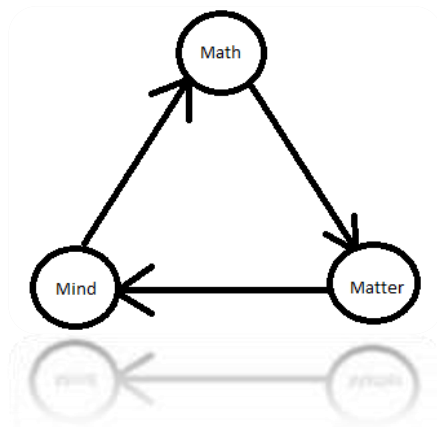
The figure captures the impression that matter somehow embodies math, the mind arises from matter, and mathematics is a creation of the mind. The truth is Mathematics created this Universal Mind, it's that simple.

Many empiricist mathematicians have different interpretations on this figure, some like to take it as Math  $\rightarrow$  Matter and Matter  $\rightarrow$  Mind. Whatever way they see it with, applying reason is the only way to fully understand reality and nothing else, we are living in a universal Mind, a Universal Soul.

We are a monad with full potentials, on its way to divinity...  
Of Becoming. !!!

“The Absolute is Mind; this is the supreme definition of the Absolute.”

*Hegel*



# Black Hole

In 1798, Pierre Laplace a French mathematician first imagined such a body; his idea was very simple and intuitive.

We know that rockets have to reach an escape velocity in order to break free of Earth's gravity. For Earth, this velocity is 11.2 km/sec (40,320 km/hr or 25,000 miles/hr).

No material particle can travel faster than light, once a body is so massive and small that its escape velocity equals light-speed, it becomes dark. This is what Laplace had in mind when he thought about “black stars.” This idea was one of those idle speculations at the boundary of mathematics and science at the time, and nothing more was done with the idea for over 100 years.

In 1915, Albert Einstein completed his Theory of General Relativity, the behaviour of matter and light in the presence of intense gravitational fields was revisited. This time, Newton's basic ideas had to be extended to include situations in which time and space could be greatly distorted. There was an intense effort by mathematicians and physicists to investigate all of the logical consequences of Einstein's new theory of gravity and space. It took less than a year before one of the simplest kinds of bodies was thoroughly investigated through complex mathematical calculations.

The German mathematician Karl Schwarzschild investigated what would happen if all the matter in a body were concentrated at a mathematical point, this is called the centre of mass of the body. Mathematicians Hans Reissner and Gunnar Nordstrom later work out the mathematical details for other kinds of black holes.

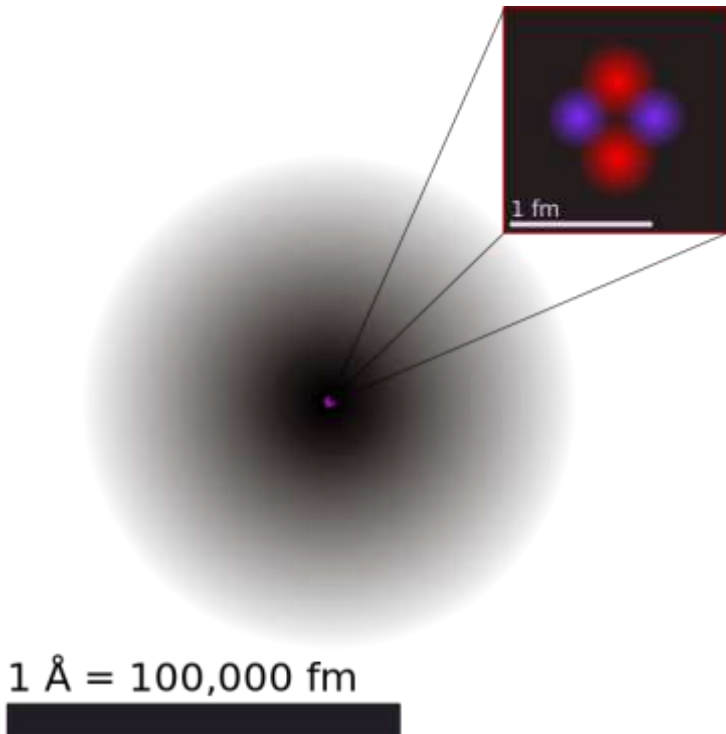
Black Holes have a geometric feature called an event horizon, which mathematically distinguishes the inside of the black hole from the outside. These two regions have very different geometric properties for the way that space and time behave. The world outside the event horizon is where we live and contains our universe, but inside the event horizon, space and time behave in very different ways entirely. Once inside, matter and light cannot escape back into the universe, it is the domain where all Physics equations break.

A Black Hole is one of the ways a star may spend its adulthood, though not every star ends up as a black hole, and not every black hole began as a star.

The scientific theory indicates that enormous clouds of gases out in space are the birth place of stars. There have been even more theories and hope of unravelling the mystery of why gas!!!

The gas in Great Nebula in Orion is mostly hydrogen. Hydrogen gas, like all other ordinary matter in the universe, consists of atoms. Atoms in turn are composed of elementary particles and a comparatively enormous amount of empty space.

A nucleus is made up of particles known as protons and neutrons, with other particles called electrons orbiting the nucleus.



All Stars lives by converting hydrogen to helium, there is energy force that continues to draw the atoms and particles closer together.

When this energy causes pressure instead of the star collapsing, the heat released in the nuclear reactions creates opposite pressure and balance the gas; hence the star won't collapse until all this opposite pressure is terminated.

The pressure in a star doesn't allow it to collapse, which it would do quite willingly if the nuclear reactions stopped occurring and gravity were allowed to have its way. The heat released in nuclear reactions also makes up for the heat lost as the star radiates light into space.

## So what's all that about

Black holes are objects where gravity is extremely strong which prevents anything, including light from escaping the gravitational pull.

Black holes are the door to understand the fundamental composition of the universe and hold the key to the nature of reality.

Their hypothetical existence was first predicted in Einstein's famous theory of General Relativity, but Einstein himself believed it was impossible for them to become real objects in the universe. The reason for that is they exhibit a feature that physics cannot cope with or comprehend.

“Einstein's equations contain a term that involves dividing the mass of the black hole by the distance “ $r$ ” from the black hole. The question is what happens when  $r=0$ ?

Division by zero gives a result of infinity. To physicists, it is impossible for infinity to appear in the real world, so they consider  $r = 0$  to be the point at which physics breaks down.

At  $r = 0$ , the centre of a black hole, gravity is infinite and time itself stops: all of the mass of the black hole is contained within an infinitely small point where the concept of space no longer makes any sense. The point takes up precisely no space at all.

Since this point is outside space and time, it is dimensionless. The physical universe collapses into an ineffable twilight state at this point. This apparently impossible object of infinite density and infinite gravity is known as the singularity. No predictions can be made about it, or about what might emerge from it. At the singularity, physicists' understanding of

nature fails completely. Therefore, they believe that there is a fatal flaw in the formulation of Einstein's theory of general relativity, despite its immense success.

The one thing no physicist has ever contemplated is this: there is no flaw whatsoever. The reason why physics seems to disintegrate at  $r = 0$  is for the extremely simple reason that  $r = 0$  is not in the physical universe. It is in the mental universe, the universe of mind, as we have described in the previous section.

The true nature of existence is that it has two aspects coexisting in a single continuum. The dimensionless universe and the dimensional universe are both part of a single universe the ( $r$  greater than or equal to zero).

Source: The God Secret

Black holes shaped the evolution of the universe and will continue to do so. They are everywhere in the universe, millions upon millions of them, and in every place where they occur Einstein's equations catastrophically break down.

The Big Bang and the Black Hole singularities are situations in which the distance between all entities contained within them are reduced to zero. And according to the Cartesian philosophy, these singularities entered the realm of mind.

The divine cosmic equation is an infinite one, a cycle that will never end, never cease to exist, from big bang to a big crunch and from big crunch to big bang.

Zero and Infinity are the scientific empiricism nightmare, anytime they discover a zero in any equation they are determined to eliminate it and find ways to avoid zero and infinity at any cost.

**Mathematics** comes from the Greek μάθημα (máthēma) derived from μανθάνω (manthano) “to learn”, in ancient Greek language it meant “that which is learnt”.

In Latin the term mathematics meant "astrology rather than the real sense of "mathematics"; the meaning gradually changed to its present one from about 1600.

From here we understand why the great Catholic Philosopher Saint Augustine's warning that Christians should beware of mathematici meaning astrologers, which is sometimes mistranslated as a condemnation of mathematicians.

**Physics** comes from the Greek φυσική “ἐπιστήμη “phusikḗ “epistēmē” (knowledge of nature), from φύσις phýsis "nature" is the natural science that involves the study of matter and its motion through space and time, along with related concepts such as energy and force.

Physics is very successful in giving us equation within space/time; Mathematics is the language of the cosmos, inside space/time and outside space/time. Ontological Mathematics is the answer to everything, since it is everything.

## Into the Wonderful Hegelian World of Spirits

Hegel's Philosophy, is considered as the most difficult to comprehend, it is a complete world on its own, were humanity touched divinity.

Hegel's laboured hard to bring philosophy into science, laying a new foundation of Absolute knowledge; after finishing his Phenomenology, Hegel had accomplished his task.

According to Hegel, the "Spirit" is a noun for the activity of thinking. It is a general category embracing simple or natural consciousness, self-consciousness, and reason.

Consciousness is a form of spirit that implies an unresolved distinction between itself and its object; it is for Hegel a spirit still caught in the mediocre of differences.

The process by which spirit acquires self-knowledge is understood by Hegel in terms of its "becoming what it is in itself," or as actualization of its potentiality, which is a bi-directional process.

The process involves of an exteriorization of spirit, occasionally also called its "objectification", which establishes the content of spirit's outward experience.

Knowledge resultant from this experience is a consociate of spirit with itself, but is not yet proper knowledge.

The experience is however an integral part of knowledge proper or as the substance of spirit, because experience both precedes knowledge in time and is logically grounded in it.

As Hegel considered; "the substance that spirit is - is the circle returning into itself, the circle that presupposes its beginning and attains it only in the end".

On the other hand, the becoming of spirit displays as well as contrary direction, spirit also learns its innermost workings, none other than the logic of its Self.



“In this knowing, then, spirit has concluded the movement of its formation, insofar as the latter is affected by the unresolved difference of consciousness. It has attained the pure element of its existence, the Concept. The content is the self-externalizing Self or the *immediate* unity of self-knowing . . . In this Self-*form*, in which existence is immediately thought, the content is *Concept*. Accordingly, having attained the Concept, spirit unfolds its existence and movement in this ether of its life, and is *science*.” *PS*

Hegel uses the same argument to explain why both the logical and the historical beginning of philosophy must be made with the category of “to be”; thinking without external suppositions cannot but start from itself as its own object, which is from pure being.

They are, in this sense, its “result.” For example, sense-certainty may be understood to be a crude manifestation of the absolute self-certainty of the purely logical Self. As in all further manifestations, absolute spirit “knows not only itself but also its own negative, its limit”

The kind of knowledge that is instantiated by thinking the limits of thinking is, in Hegel’s present terminology, intuition. When thought thinks its limits, it intuits itself in space and time. The intuitions of space and time represent the limits of thinking to itself. And since, in itself, thinking is a non-spatial, a temporal activity, Hegel refers to these intuitions as forms of externalization of thinking.

A human individual first intuition of himself/herself as part of a spatial-temporal continuum can be said to be his/her first realization as existing in a world.

Hegel thinks of epochal developments of spirit as taking place according to the same pattern, an epoch’s intuition of itself as part of a natural and historical continuum enables it to attain for the first time a full grasp of itself, namely in form of a philosophic system.

Just as thinking must always have content, so intuiting is always intuiting something. The content of the spatial self-intuition of spirit is what is commonly called “nature.”

The content of its temporal self-intuition is “history.” Nature and history are, then, objects of spirit’s intuition of itself. And since Hegel has

characterized this intuition as spirit's first externalization, nature and history are to be counted as second externalizations.

History is not an irrational succession of world powers in the grip of blind fate, but rather the unfolding of spirit in the rational process of taking hold of itself as this unfolding. .

As for the apparent contingencies of human history, the “rightfulness and virtue, wrongdoing, violence and vice, talents and achievements, passions weak and strong, guilt and innocence” of states, peoples, and individuals are realities in which the actors are altogether “unconscious instruments” of spirit's movement of self-knowing.

As a discipline, history may well recollect events as if their succession in time had no *raison d'être* except time itself. But philosophical science is able to reveal the organic order of the real succession, the logic of its being, the rational explanation of human history.

## A Circle

Geometry was the primary focus of the Greek mathematicians, and in the heart of all these geometrical symmetries was the perfect Circle.

By a simple definition, a Circle is a plane figure that all points lie the same distance from its centre, the common distance of all points from the centre is the radius. The distance across the circle through the centre is the diameter of the circle, now the length of the circular curve or the complete circular length is what we call the circumference.

In a simple equation we get  $\pi = C/D$ , C stands for circumference and D stands for diameter. No matter what the size of the circle was, the relative size of the circumference to the diameter is always the same.

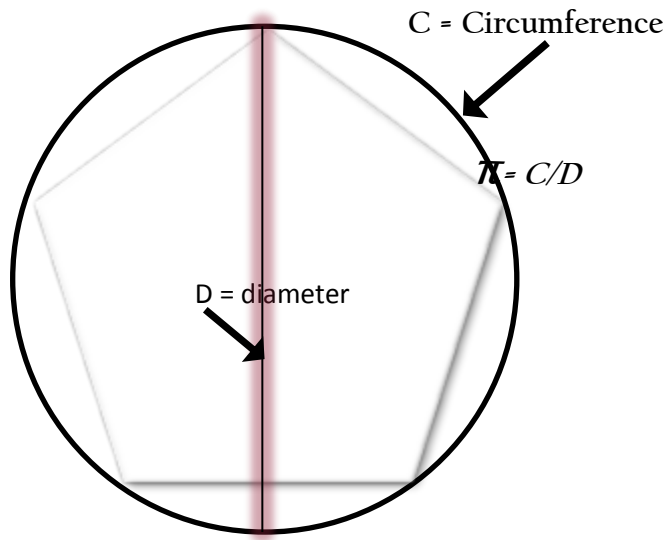
But it took bit more to get an effective approximation of  $\pi$ , thanks to a genius called Archimedes and applying the famous Pythagorean Theorem we were able to get closer.

But mathematicians had to wait for quite some time for Calculus to be discovered, and find a better way without all the square roots, It was by using trigonometry and the  $\tan^{-1} x$ .

With the advanced of the digital age and with computers crunching all the numbers; we were able to say that

$\pi$

=3.1415926535897932384626433832795028841971693993751058209749445  
 923078164062862089986280348253421170679821480865132823066470938  
 446095505822317253594081284811174502841027019385211055596446229  
 489549303819644288109756659334461284756482337867831652712019091  
 45648566923460348610454326648213393607260249141273724587006606  
 315588174881520920962829254091715364367892590360011330530548820  
 46652138414695194151160943305727036575959195309218611738193261179  
 310 .....



# Calculus

## What is Calculus?

Calculus is the mathematical study of change, in the same way that geometry is the study of shape and algebra is the study of operations and their application to solving equations. It has two major branches, differential calculus (concerning rates of change and slopes of curves), and integral calculus (concerning accumulation of quantities and the areas under curves); these two branches are related to each other by the fundamental theorem of calculus. Both branches make use of the fundamental notions of convergence of infinite sequences and infinite series to a well-defined limit. Generally considered to have been founded in the 17th century by Isaac Newton and Gottfried Leibniz, today calculus has widespread uses in science, economics, and engineering and can solve many problems that algebra alone cannot.

Source: wikipedia

We cannot mention anything concerning mathematics without mentioning the name Leibniz, so why is that!

Gottfried Wilhelm Leibniz was the first to publish his discovery in regard to differential Calculus.

In 1684 and in his Scientific journal *Acta Eruditorum* and under the title of, “A New Method for Maxima and Minima, as well as Tangents, which is impeded neither by Fractional nor Irrational Quantities and Remarkable Type of CALCULUS “, as you can see Leibniz loved long titles.

This issue was published in Latin with never seen mathematical elegant symbols, invented by this genius Leibniz.

Before we start, it's good to mention that this was called Differential Calculus that Leibniz published in 1684. In 1686, two years after, Leibniz introduced his integral calculus.

We can't talk about Calculus without citing the unfortunate incident in the history of mathematics. It is the Calculus controversy between Leibniz and the Continental mathematicians versus Isaac Newton and the British mathematicians on the other hand.

In 1666 Sir Isaac Newton discovered fluxions, which is a body of rules that could find maxima and minima, as well as tangents, which were not hindered by fractional nor irrational quantities. Newton did not publish his work until 1693 and even then it was partially published, not until 1704 the complete work was published.

In short, Newton saw calculus from a geometrical sense with his Fluxions and Leibniz saw it algebraically with elegant symbols, which symbols we still use to this day.

Calculus is so important and considered the crown jewel of mathematic to this day. This is **why** Calculus had so much impact on human progress and development. This is **why** it is thanks to Calculus we were able to travel to the moon and discover our universe.

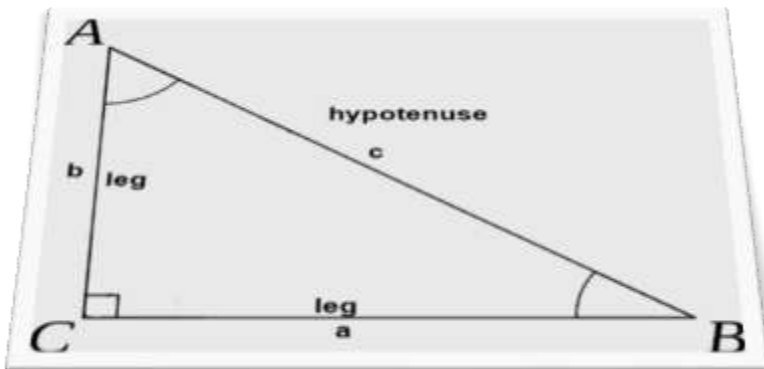
This “WHY” can go on forever . . .

# The Pythagorean Theorem

It states that the square of the hypotenuse is equal to the sum of the squares of the other two sides. The theorem can be written in an equation relating the lengths of the sides  $a$ ,  $b$  and  $c$ .

$$a^2 + b^2 = c^2$$

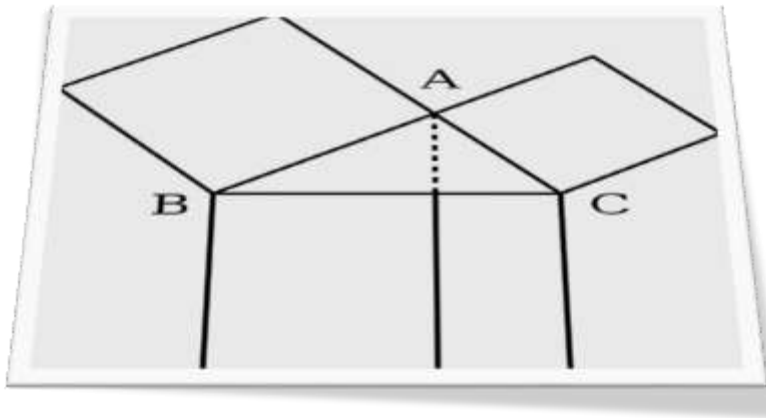
Named after the great Greek philosopher and mathematician Pythagoras (ca. 570 BC—ca. 495 BC), although it is often argued that knowledge of the theorem predates him going back to the Babylonian mathematicians. The Pythagorean proof is the only evidence that survived, and the credit goes to this noble brotherhood that brought us mathematics and philosophy of the ages.



Where  $a$ ,  $b$  and  $c$  are the lengths of the 3 sides,  $AC$ ,  $BC$  are the legs and  $AB$  the side opposite the right angle, is the hypotenuse.

In his book, *The Pythagorean Proposition*, Elisha Scott Loomis researched and published almost 370 proofs.

The proofs include those given by Euclid, by the Chinese and Indian mathematicians, by renaissance mathematicians such as Huygens and Leibniz.



### The Euclid Proof:

The large square is divided into a left and right rectangle. A triangle is constructed that has half the area of the left rectangle. Then another triangle is constructed that has half the area of the square on the left-most side. These two triangles are shown to be congruent, proving this square has the same area as the left rectangle.

This argument is followed by a similar version for the right rectangle and the remaining square. Putting the two rectangles together to reform the square on the hypotenuse, its area is the same as the sum of the area of the other two squares.



Let  $A, B, C$  be the vertices of a right triangle, with a right angle at  $A$ . Drop a perpendicular from  $A$  to the side opposite the hypotenuse in the square on the hypotenuse. That line divides the square on the hypotenuse into two rectangles, each having the same area as one of the two squares on the legs.

For the Formal Proof, we require four elementary lemmata:

- 1- If two triangles have two sides of the one equal to two sides of the other, each to each, and the angles included by those sides equal, and then the triangles are congruent (side-angle-side).
- 2- The area of a triangle is half the area of any parallelogram on the same base and having the same altitude.
- 3- The area of a rectangle is equal to the product of two adjacent sides.
- 4- The area of a square is equal to the product of two of its sides (follows from 3).

Next, each top square is related to a triangle congruent with another triangle related in turn to one of two rectangles making up the lower square.

*The proof is as follows*

1. Let  $ACB$  be a right-angled triangle with right angle  $CAB$ .
2. On each of the sides  $BC, AB$ , and  $CA$ , squares are drawn,  $CBDE$ ,  $BAGF$ , and  $ACIH$ , in that order. The construction of squares requires the immediately preceding theorems in Euclid, and depends upon the parallel postulate.
3. From  $A$ , draw a line parallel to  $BD$  and  $CE$ . It will perpendicularly intersect  $BC$  and  $DE$  at  $K$  and  $L$ , respectively.
4. Join  $CF$  and  $AD$ , to form the triangles  $BCF$  and  $BDA$ .

5. Angles CAB and BAG are both right angles; therefore C, A, and G are collinear. Similarly for B, A, and H.
6. Angles CBD and FBA are both right angles; therefore angle ABD equals angle FBC, since both are the sum of a right angle and angle ABC.
7. Since AB is equal to FB and BD is equal to BC, triangle ABD must be congruent to triangle FBC.
8. Since A-K-L is a straight line, parallel to BD, then rectangle BDLK has twice the area of triangle ABD because they share the base BD and have the same altitude BK, i.e., a line normal to their common base, connecting the parallel lines BD and AL. (lemma 2)
9. Since C is collinear with A and G, square BAGF must be twice in area to triangle FBC.
10. Therefore rectangle BDLK must have the same area as square BAGF =  $AB^2$ .
11. Similarly, it can be shown that rectangle CKLE must have the same area as square ACIH =  $AC^2$ .
12. Adding these two results,  $AB^2 + AC^2 = BD \times BK + KL \times KC$
13. Since  $BD = KL$ ,  $BD \times BK + KL \times KC = BD(BK + KC) = BD \times BC$
14. Therefore  $AB^2 + AC^2 = BC^2$ , since CBDE is a square.

This proof, which appears in Euclid's *Elements* as that of Proposition 47 in Book I, demonstrates that the area of the square on the hypotenuse is the sum of the areas of the other two squares. This is quite distinct from the proof by similarity of triangles, which is conjectured to be the proof that Pythagoras used.

# The Pythagorean Brotherhood

During a trip by a married couple, the Pythoness of Delphi was consulted, and promised them "a son who will be useful for all time," the oracle had sent the husband and wife to Sidon in Phoenicia so that the promised son might be conceived, formed and brought into the world far from the disturbing influences of his homeland.

When he was one year old, his mother brought him to the temple of Adonai in the valley of Phoenicia to be blessed by its highest priest. This was the birth of Pythagoras, the great Sage and Philosopher.

The holy Tetrad, vast and pure symbol,  
Origin of Nature and model of the gods.

Pythagoras saw the worlds move according to the rhythm and harmony of the sacred numbers. He saw the equilibrium of earth and heaven - he observed the three worlds, the natural, human and divine, supporting each other.

Pythagoras never wrote his esoteric doctrine except in secret signs and in symbolic form. His real work, like that of all reformers, was achieved through his oral teaching.

*"The world of the stars is the heaven of the gods, which was before earth. Your soul comes from there."*

He established his school in Croton; a white building surrounded with beautiful gardens appeared on the outskirts of the city. The Crotonians called it the Temple of the Muses, and in reality it was the first location for the Pythagorean Brotherhood.

## Initiation

Any initiate must give up all his/her belongings before entering the brotherhood.

Pythagoras was extremely strict when it came to admitting novices, saying "Not every wood is fit for fashioning Mercury." The young men who wished to enter the Order had to undergo a period of probation.

- The **Akousmatikoi** – The listeners. (Outer Circle – *Exoteric*)  
The **Akousmatikoi** were placed under a rule of absolute silence. They had no right to make any objection to their instructors, or to discuss their teachings. They had to receive the latter with respect, then to meditate upon them at length.
- The **Mathematikoi** – The learners. (Inner Circle – *Esoteric*)  
The Initiate is invited into the inner court of his home, reserved for his faithful students. From this fact we derive the name *esoteric*, those of the inside, opposed to *Exoteric*, those of the outside. Real initiation began at this stage and the initiate are called Mathematician of the intrinsic and living virtue of the supreme *One*
- The **Sebastikoi**, also known as **Hermetistes**.  
Higher knowledge of the Truth, the Teachers and Masters of the inner circle
- The **Teleiotes**. (Perfection)  
Tearing away the shining veil of mythology, it had snatched him from the visible world and had cast him into limitless spaces, plunging him into the Sun of Intelligence, from which Truth radiates over the three worlds. But the science of numbers was only the preamble to the great initiation. Armed with these principles, it was now a question of descending from the heights of the Absolute into the depths of nature, there to grasp divine thought in the

formation of things, and in the evolution of the soul through the worlds.

*"Know yourself, and you will know the universe of the gods."* This is the secret of the initiate sages. But in order to pass through this narrow door into the vastness of the invisible universe, let us awaken in us the direct life of the purified soul, and let us arm ourselves with the torch of Intelligence, with the science of principles and sacred numbers.

## The Pythagoreans Principles:

- 1) The mathematical nature of music, astronomy and the metaphysical conception of numbers and reality.
- 2) Spiritual achievements, purification and ascension through Philosophy and Mathematics.
- 3) The divine nature of the soul and its capability of union with its divine source.
- 4) The use of mystical symbols, such as the tetraktys, the harmony of the spheres and the golden section.
- 5) The use of the Mystical Pythagorean Theorem, in its true esoteric meaning.
- 6) The demand of secrecy and strict loyalty of the members of the brotherhood.

The Pythagoreans maintained that the harmony of the cosmos was also based on mathematics. The tetraktys, the perfect triangle, represented the order of things and its application on music revealed the hidden order of sounds.

The Pythagorean Brotherhood thoughts were scientific, with developments in astronomy, science, music, arithmetic and geometry mainly with the application of the Pythagorean Theorem.

The Pythagorean doctrine of opposites can be seen as a bridge between mathematics and philosophy, starting with the opposites of the odd and even numbers. The odd numbers are the limiting numbers, which represent the active force effecting harmony on the unlimited, which are the even numbers.

In the Pythagorean Brotherhood, there was a table of ten opposites, such as light-darkness, good-evil, male-female, which somehow fit together not only in the cosmos, but also in the micro-cosmos of each individual.

*"No one is free, who has not obtained the empire of himself."*

*"Reason is immortal, all else mortal."*

“The Pythagoreans, as they were called, devoted themselves to mathematics; they were the first to take up this study, and having been brought up in it they thought that its principles were the principles of all things. Since, of these principles, numbers are by nature the first, and in numbers they seemed to see many resemblances to things that exist; more than just air, earth, fire and water, but such things as justice, soul, reason and opportunity.”

Aristotle

# Leonhard Euler

Leonhard Euler (1707 - 1783), was a Master Mathematician, a genius with a mind focused on the music of the cosmos. Euler produced around 900 papers, books and essays, which is nearly 800 pages of mathematics a year. It wasn't only about quantity but it was the quality of Euler's work that made him a Legend.

The Opera Omnia is one of the most aspiring publication projects, and to date 76 volumes have been published, comprising almost all of Euler's works. It is considered Euler's archive; the *Opera Omnia* is the authoritative source of Euler's works. Not only do his writings appear in neatly typeset, edited form, but each volume also includes commentaries, some of them very lengthy and very scholarly, on those of Euler's works in the volume. It is absurd to try to summarize Euler's discoveries in few pages, but what I will try to do is shed some light on his discoveries and contributions.

In 1727 Euler arrived at the Imperial Russian Academy of Sciences in St Petersburg, and assumed the chair which was recommended to him by Daniel Bernoulli the son of Johann Bernoulli, after his brother Nicolas death. Euler remained until 1741, when he got another offer from Berlin Academy he worked there for quite a long time until 1766 he decided to return to St Petersburg and stay there for the rest of his life.

On September 1783, Euler died at the age of 76, leaving a huge body of work behind him.

A huge body of mathematics and knowledge, that humanity will always be thankful for this extraordinary genius.

One of the Euler's discoveries concerns the amicable numbers, the ancient Greek defined two whole numbers to be amicable if each was the sum of the proper divisors of the other. The numbers 220 and 284, the divisors of 220 are 1,2,4,5,10,11,20,22,44,55,110 and 220. Discarding the last we find the divisors of 220 is  $1+2+4+5+10+11+20+22+44+55+110=284$  and upon adding the proper divisors of the 284 we get,  $1+2+4+71+142=220$ .

The only amicable pair know to the ancient Greeks at that time were 220 and 284. In the thirteenth century an Arabian mathematician by the name Ibn Al Banna discovered a more complicated pair 17,296 and 18,416. The French mathematician Fermat rediscovered Al Banna's pair in year 1636 and that's why it is often attributed to him.

We didn't have to wait too long, in 1638 Rene Descartes another famous French mathematician and philosopher found an astonishing pair 9,363,584 and 9,437,056.

So now we have three sets of amicable pairs, by the ancient Greeks, Al Banna's and Rene Descartes. Now, where is Euler from all this, in the 18<sup>th</sup> century Euler came and produced *60 Pairs "Sixty Pairs"* on his own.

One of Euler's most remarkable achievements, also known by his name, the most elegant equation ever discover. Richard Feynman said about it, "The most remarkable formula in mathematics", for its single uses of the notions of addition, multiplication, exponentiation, and equality, and the single uses of the important constants 0, 1, e, i and  $\pi$ .

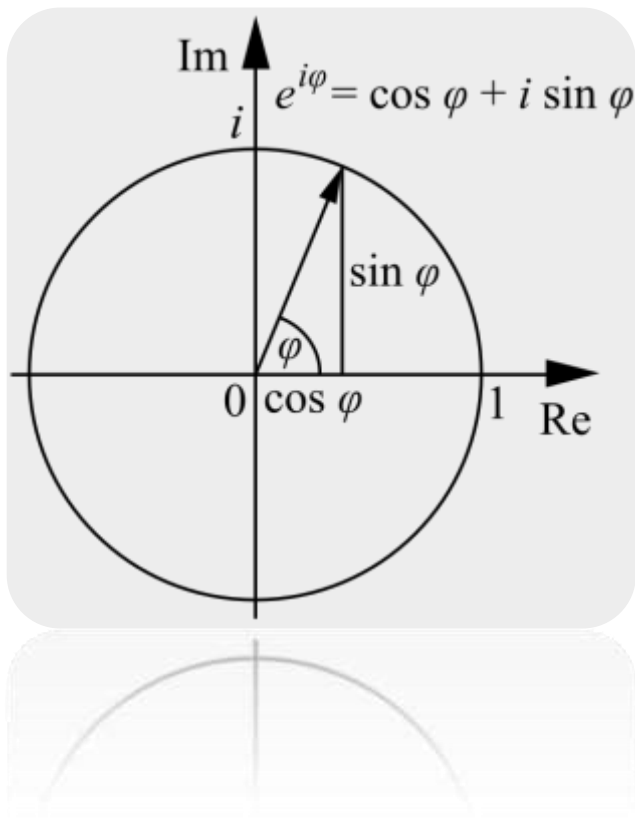
We are talking about Euler Formula aka Euler Identity.

$$e^{i\varphi} = \cos \varphi + i \sin \varphi.$$

$$e^{i\pi} + 1 = 0$$



Euler introduced the use of the exponential function and logarithms in analytic proofs. He discovered ways to express various logarithmic functions using power series, and he successfully defined logarithms for negative and complex numbers, thus greatly expanding the scope of mathematical applications of logarithms.



$$R \neq 0$$

The mother of all equation is  $r \neq 0$ , where  $r$  is the distance between two points. According to Einstein's equations that contain a term that involves dividing the mass of the black hole by the distance " $r$ " from the black hole. When  $r = 0$  any equation that involves division by  $r$  will be infinity.

In a black hole singularity or Big Bang singularity where  $r$  does indeed equal zero all physics equations breaks.

At the centre of a black hole, gravity is infinite and time itself stops: all of the mass of the black hole is contained within an infinitely small point where the concept of space no longer makes any sense.

The Big Bang is simply how zero expresses infinity. A black hole is the precise reverse and is how infinity expresses zero.

So,  $r \neq 0$  are the two domains:  $r > 0$  (domain of matter, dimensional) and  $r = 0$  (domain of mind, dimensionless). To this day Empiricism Science denies and avoids  $r = 0$ , on the other hand Rationalism accepts this with open hands.

The true nature of existence is that it has two aspects coexisting in a single continuum. The  $r = 0$  (dimensionless, mental) universe and the  $r > 0$  (dimensional, physical) universe are both part of a single universe  $r \neq 0$ .

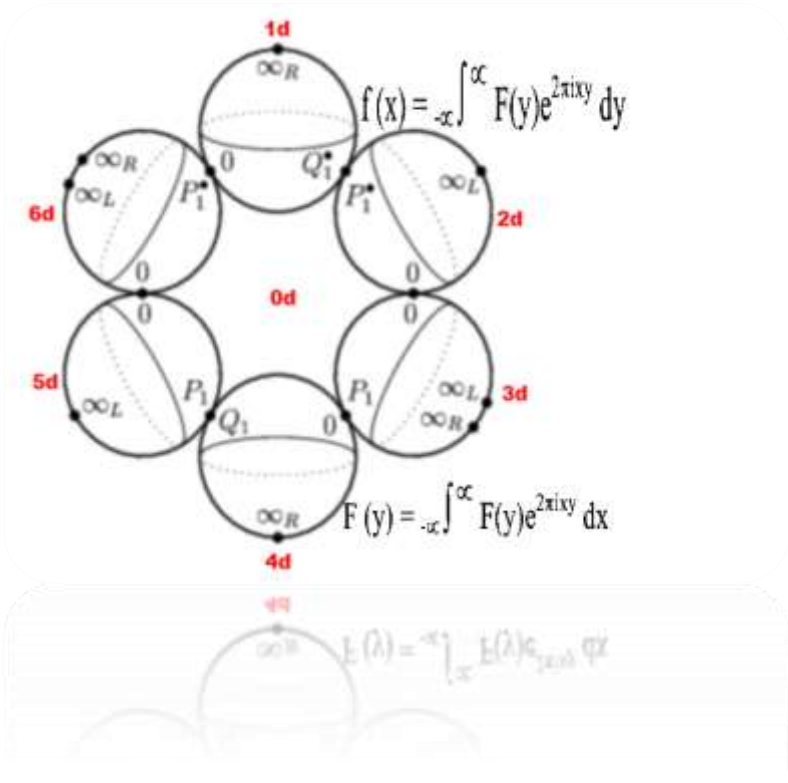
Infinity is a number without limit, while zero is a balancing point. It wasn't until Georg Cantor's work of the late nineteenth century that infinity became a respectable subject of study. Moreover, zero is simply the inverse of infinity, and vice versa: 1 divided by infinity = 0 and 1 divided by zero = infinity. Science will never be complete until it is able to fully incorporate zero and infinity.

Science says the Big Bang arose out of nothingness, this something did not come from nothing but from a different aspect of something: matter from mind, dimensions from dimensionless. Dimensional matter can be transformed into dimensionless mind, and this is the process that take place at a black hole singularity where  $r = 0$ .

Mathematics alone allows there to be no contradiction between something and nothing. Everything can exist in the lowest possible energy state, the zero energy state.

The universe doesn't require anything. It's permanently in its ground state of zero.

Something = nothing (mathematically). Only mathematics can make that so. Only mathematics can combine “something” and achieve a resultant of zero.



# Abracadabra

The word is from an Aramaic origin and means “I create like the word”, It was first mentioned in a poem called “Praecepta de Medicina” by the Gnostic physician Quintus Severus Sammonicus in the second century A.D.

Sammonicus instructed that the letters be written on parchment in the form of a triangle, sufferers wear an amulet containing the word written in the form of a triangle folded on the shape of a cross.

A B R A C A D A B R A  
A B R A C A D A B R  
A B R A C A D A B  
A B R A C A D A  
A B R A C A D  
A B R A C A  
A B R A C  
A B R A  
A B R  
A B  
A

Later on in about 1901, Crowley replaced the 'C' in "Abracadabra" with an 'H', he explains in his essay "Gematria" that he changed the magick word to include 'H' instead of 'C' because of cabbalistic reasons.

Nonetheless, the relation between the two words 'Abracadabra' and 'Abraxas' is indisputable, for those who sees behind the veil.

There is a God about whom you know nothing, because men have forgotten him. We call him by his name: Abraxas. He is less definite than God or Devil.... Abraxas is activity: nothing can resist him but the unreal ... Abraxas stands above the sun [god] and above the devil, If the Pleroma were capable of having a being, Abraxas would be its manifestation.

C.G Jung

Abracadabra: not an Indian word at all, a cabbalistic formula derived from the name of the supreme god of the Basilidan Gnostics, containing the number 365, and the number of the days of the year, and of the heavens, and of the spirits emanating from the god Abraxas.

Midnight's Children, Salman Rushdie

## A Brief Mathematical History

The history of mathematics cannot with certainty be traced back to any school or period before that of the Ionian Greeks.

There is no doubt that the Ionian school was largely indebted to the previous explorations of the Egyptians, Babylonians and Phoenicians on the subject.

The acquirement of the Phoenicians on the science of numbers was a necessity for them more than any other civilisation. The magnitude of the commercial transactions of Tyre and Sidon necessitated a considerable development of arithmetic, to which it is probable the name of science might be properly applied.

A Babylonian tablet of the numerical value of the squares of a series of consecutive integers has been found, this would seem to indicate that properties of numbers were studied by them.

According to Strabo the Greek philosopher and historian, the Tyrians paid particular attention to the sciences of numbers, navigation, and astronomy. The Phoenicians had extensive commerce with their neighbours, especially with the Chaldeans.

The Chaldeans had definitely paid a great deal of attention to arithmetic and geometry, as is shown by their astronomical calculations, whatever was the extent of their attainments in arithmetic, it is almost certain that the Phoenicians were equally skilful, and this knowledge of the Phoenicians was transferred to the Greeks later on.

On the whole it seems probable that the early Greeks were principally indebted to the Phoenicians for their knowledge of practical arithmetic or the art of calculation and the properties of numbers. It may be worthy of note that Pythagoras was a Phoenician according to Herodotus and that Thales was also of that race.

The Ancient Egyptian papyrus by the name of “directions for knowing all dark things” consists of a collection of problems in arithmetic and geometry; the answers are given, but in general not the processes by which they are obtained.

The Egyptians and Greeks simplified the problem by reducing a fraction to the sum of several fractions, in each of which the numerator was unity, the sole exception to this rule being the fraction  $\frac{2}{3}$ , this remained the Greek practice until the 6th century.

The Babylonians did the same in astronomy, except that they used sixty as the constant denominator; and from them through the Greeks the modern division of a degree into sixty equal parts is derived.

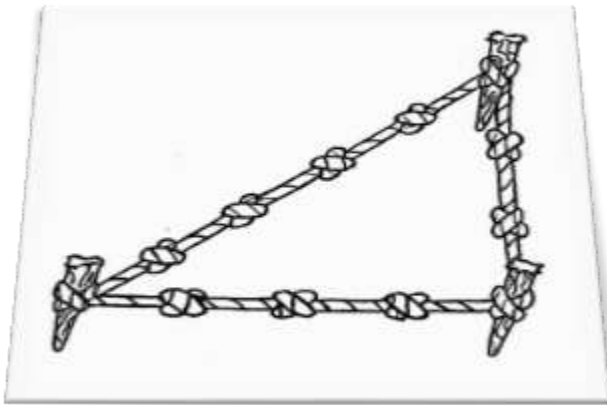
The arithmetical part of this Egyptian papyrus indicates that they had good understanding of algebraic symbols. The unknown quantity is always represented by the symbol which means a heap; addition is sometimes represented by a pair of legs walking forwards, subtraction by a pair of legs walking backwards. The last parts of this papyrus contained various geometrical figures, which was of extreme importance for the Egyptians for land surveying on the delta of the Nile River.

It is with no doubt that when it came to geometry the Egyptians were the masters, they were very particular about the exact orientation of their temples; and they had therefore to obtain with accuracy a north and south line, as also an east and west line.

By observing the points on the horizon where a star rose and set, and taking a plane midway between them, they could obtain a north and south line.

To get an east and west line, which had to be drawn at right angle and from there the knotted roped was started to create the right angle.

The Egyptian rope stretchers measured the land and built the pyramids, using a stretched circle of rope with 12 equally knots to create a 3 . . . 4 . . . 5 which is a right triangle  $3^2 + 4^2 = 5^2$



It is noticeable that all the specimens of Egyptian geometry which we possess deals only with particular numerical problems and not with general theorems.



When it comes to applied mathematics the Phoenicians were at its peak and again since it that was a necessity for them and their prosperous sea trading.

The astronomical attainments of the Phoenicians, Egyptians and Chaldeans were no doubt considerable, though they were the results of observation.

The Phoenicians had confined themselves to studying what was required for navigation as they were consider the masters of the ancient sea trading and their cities relied heavily on that.



At the end of the day, the history of mathematics is divided into three periods, the era of the Greek influence, that of the middle ages and the renaissance, and lastly the modern mathematics.

The Greek period begins with the teaching of Thales, the establishment of the Pythagorean School and ends with the capture of Alexandria by the Mohammedans about 641 a.d.

The middle ages and the renaissance period begins about the sixth century, and end with the invention of analytical geometry and of the infinitesimal calculus of Leibniz.

The characteristic trait of this period was the development of new arithmetic and trigonometry.

The modern mathematics period starts with the invention of analytical geometry and the infinitesimal calculus. The mathematics is far more complex than that produced in either of the preceding periods.

## Simon Magus

Simon Magus (Σίμων ὁ μάγος) aka Simon of Gitta, a Samaritan proto-Gnostic and founder of the Simonians in the first century AD.

The only Biblical reference that mention Simon Magus is in Acts 8:9-24 and prominently in several apocryphal accounts of early Christian writers, some of whom regarded him as the source of all heresies, in particular St. Justin.

He is mentioned in almost all of gnostic texts and was one of the leaders of the early Gnostic movement.

All of the surviving sources for the life and teachings are contained in works of his enemies of the ancient Christian writers.

To name some such as Irenaeus, Justin Martyr, Hippolytus and Clementine work and almost all of them were considered his eminent enemies. Because of that, studying his life and work appears to be a hard task, since reading different sources gives you a total different version of the man.

Simon was a Samaritan, and a native of Gitta. The name of his father was Antonius, and his mother's name was Rachel. He studied Greek literature in Alexandria and Tyre, and having in addition to this great power in magic, became so ambitious that he wished to be considered a highest power, his followers believed him as the Great Power of God.

He did not believe that the creator God of the material world was the highest, or that the dead would rise. He denied Jerusalem, and introduced Mount Gerizim in its stead, so you can imagine the tension between him and the early Christian fathers.

## Simon Magus and Helen Sofia (the lost sheep)

In the beginning God had his first thought, his Ennoia, which was female, and that thought was to create the angels. The First Thought then descended into the lower regions and created the angels. But the angels rebelled against her out of jealousy and created the world as her prison, imprisoning her in a female body. Thereafter, she was reincarnated many times, each time being shamed. Her many reincarnations included Helen of Troy; among others, and she finally was reincarnated as Helen, a slave and prostitute in the Phoenician city of Tyre. God then descended in the form of Simon Magus, to rescue his Ennoia, and to confer salvation upon men through knowledge of himself.

"But in each heaven I changed my form," says he, "in accordance with the form of those who were in each heaven, that I might escape the notice of my angelic powers and come down to the Thought, who is none other than her who is also called Prunikos and Holy Ghost, through whom I created the angels, while the angels created the world and men."

Source: Panarion by Epiphanius of Salamis

The prophets had delivered their prophecies under the inspiration of the world creating angels; wherefore those who had their hope in him and in Helen minded them no more (the creator angels), and as being free, did what they pleased.

For men were saved not according to just work, for work were not just by nature, but only by convention, in accordance with the representations of the world creating angels, who by precepts of this kind sought to bring men into slavery.

Wherefore he promised that the world should be dissolved, and that those who were his should be freed from the dominion of the world creators.

At the centre of all being is a boundless power which is both supramundane, which means its inconceivable holy Silence and intermundane which is the Father.

The Father is an androgynous power with neither beginning nor end, and essentially unitary. While remaining distinct as a seventh power, the Father causes to emanate three syzygies of cosmic powers, which in their spiritual aspect are; "Intelligence," "Mind," "Name," "Voice," "Ratiocination," and "Reflection," and in their physical aspect are "Earth," "Heaven," "Moon," "Air," "Sun," and "Water."

The Father is moreover "*He that hath stood*", in relation to pre-mundane existence, "*He that standeth*" in relation to present being and "*He that shall stand*" in relation to the final consummation. Man is the realization of the boundless power, the ultimate end of the cosmic process in which the godhead attains self-consciousness.



## Levitation and Psychokinesis

Levitation comes from a Latin source "*levitas*" which means lightness, is the process by which an object or human is suspended against gravity in a stable position without solid physical contact.

Some religious believers interpret alleged instances of levitation as the result of supernatural action of psychic power or spiritual energy.

While the word psychokinesis is from the Greek language which means "*psyche*", meaning mind, soul, spirit, heart, or breath and "*kinesis*", meaning motion, movement.

Psychokinesis is a psychic ability allowing a person to influence a physical system without physical any interaction.

In Blavatsky book *Isis Unveiled*, She explained that the earth is a magnetic body, charged with what one could call "positive electricity" while all other forms of matter, including human bodies, produce what could be called "negative electricity." Weight, or gravity, she explains, is "simply the attraction of the earth." Therefore, an individual can levitate by aligning their own electricity with that of the earth, and they would be repelled from the earth in the way two negatively charged magnets repel one another. This can be achieved through human will.

Numerous incidents of levitation have been recorded in Christianity, Islam, Gnostics and Hinduism. Among the first was Simon Magus the founder of the Gnostic school many other incidents reported among the Christian saints.

Many Famous examples in history:

- Simon Magus, the father of the Gnostic school reportedly had the ability to levitate, along with many other magical powers and demonstrated his abilities in day light in front of the public as his enemies explained.
- Saint Francis of Assisi is recorded as having been suspended above the earth at 1.8 meters of height and for more than an hour.
- St. Joseph of Cupertino levitated high in the air for extended periods of more than an hour and on many reported occasions.
- St. Teresa of Avila claimed to have levitated at a height of about half a meter for an extended period somewhat less than an hour; all were in a state of mystical rapture.
- Daniel Home, the famous medium, was reported to levitate himself up to 3 meters high.

Perhaps the most famous in recent history is Nina Kulagina, a Russian woman who claimed to have psychic and telekinesis powers. You will be surprised by the amount of black/white videos off her on YouTube™. She demonstrated the power to levitate small objects repeatedly in conditions which satisfied Russian and American scientists, although she never levitated herself.



This illustration was first published in 1887 in the book *Les Mystères de la science*.

# The Life of Gottfried Wilhelm Leibniz

Gottfried Wilhelm Leibniz was born in Leipzig, Germany, on the 1<sup>st</sup> of July, 1646. The year Descartes died in 1650, the young Leibniz was 4 years old watching the Swedish soldieries evacuating his city as dictated by the Peace of Westphalia. This treaty indicated for France and its Swedish allies to leave German soil and end their occupation on Leipzig.

His father was a professor of moral philosophy named Friedrich Leibniz and his mother Catharina Schmuck was the daughter of a famous Leipzig Lawyer.

Leibniz studied at the Nicolai school at Leipzig. But, from 1652 when his father died, seems Leibniz have been for the most part his own teacher. Captivated with the mystery of mathematics and its hidden allegories, Leibniz grew to be the master of deciphering its numerical secrets. Leibniz mastered the art of combinatorics “Combinations”; he could disassemble and re-combine letters to form words of a stunning number of variations with an amazing speed.

With the death of his father, Leibniz inherited his library in which he had free access to it from the age of seven. While Leibniz’s school work focused on a small canon of authorities, his father’s library enabled him to study a wide variety of advanced philosophical and theological works. Since most of the academic books of his father’s library were in Latin. As Latin was the language of academia in these days, Leibniz was proficient in Latin by the age of 12.

At the age of fifteen, Leibniz was admitted to the University of Leipzig as a law student. At Leipzig University Leibniz meet Jakob Thomasius (1622–1684). Thomasius was a professor of Rhetoric and Moral Philosophy and



has been described as Leibniz's mentor at his early years.

Thomasius produced great philosophical work such as; *Schediasma historicum*, *Dissertationes ad stoicae philosophiae* and *Orationes*.

In the summer of 1663, Leibniz studied at Jena University under Erhard Weigel (1625 –1699).

Weigel was a professor of mathematics at Jena University from 1653 and until his death. He could be easily considered the forefather of many great Mathematicians and Logicians. His work included *Speculum Temporis Civilis*, *Speculum Terrae* and *Idea Matheseos Universae cum Speciminibus Inventionum Mathematicarum*.

Leibniz completed his baccalaureate thesis “bachelor’s degree” in philosophy. He defended his *De Principio Individui* “On the Principle of the Individual”, and earned his master’s degree in philosophy on February 7, 1664.

He published and defended a dissertation “*Specimen Quaestionum Philosophicarum ex Jure collectarum*”, arguing for both a theoretical and a pedagogical relationship between philosophy and law. After one year of legal studies, he was awarded his bachelor’s degree in Law on September 28, 1665.

In 1666, at the age of 20, Leibniz published his first book, *De Arte Combinatoria* “On the Art of Combination”, an essay towards his lifelong project of a reformed symbolism and method of thought.

When it was published and circulated, Leibniz regretted it, as he considered it an undeveloped work and not completed to his perfection standards. Nevertheless it was an original work and it provided him an early glimpse of fame among the academics of his time.

In 1666, Leibniz left the University of Leipzig and enrolled in the University of Altdorf, he submitted a thesis “Disputatio Inauguralis De Casibus Perplexi In Jure” which he already wrote while he was at Leipzig. Leibniz earned his license to practice law and his Doctorate in Law. He declined the offer of an academic appointment at Altdorf University, since he had his eyes set on a total different path.

The years 1667 and 1668 were of significant importance in the life of Leibniz. He was part of many secret societies in Nuremberg. During this time Nuremberg was a centre of the Rosicrucians movement which was the face for other secret societies, Leibniz who was very interested in alchemy soon gained such knowledge of their inner doctrines. He swiftly moved up the ranks and was admitted to its inner secret brotherhood, which he was elected as its Grand Master later on.

Many wrote that it was the Rosicrucian that Leibniz was involved with, but it wasn't the Rosicrucian or the Freemason that he became a prominent figure in.

In this time also, Leibniz wrote one of his most important essay in law, *Nova methodus docendi discendique juris* in which Leibniz presented to the Elector of Mainz Johann Philipp von Schönborn himself. This essay was written in the intervals of his journey from Leipzig to Altdorf. What makes it remarkable, not only for the reconstruction it attempted of the *Corpus Juris* “body of law”, but as containing the first clear recognition of the importance of the historical method in law.

In 1668, shortly after receiving his doctoral degree in law Leibniz accepted employment as lawyer, librarian, and foreign affairs advisor to Johann Christian Freiherr von Boyneburg (1622-1672), and the Elector of Mainz, Johann Philipp von Schönborn.

Johann Christian Freiherr Von Boyneburg was a highly educated person, and one of the most distinguished German statesmen of the day who worked for a balance of power between the Habsburg emperor and the other German princes and for a solution of the Roman Catholic -Lutheran on going conflict.

Leibniz's service to the Elector soon followed a diplomatic role. He published an essay, under the pseudonym of a fictitious nobleman, arguing for the German candidate for the Polish crown. The main force in European geopolitics during Leibniz's life was the ambition of Louis XIV of France, which the Thirty Years War didn't seem to change any of his political ambitions.

This same war had left German exhausted and fragmented with a weak economy. This brought Leibniz to propose on ways to protect German from the determined Louis by distracting him into other battles further from Europe.

Leibniz proposed that, France would be invited to take Egypt as a stepping stone towards an eventual conquest of the Dutch East Indies. In return, France would agree to leave Germany and the Netherlands undisturbed. This plan obtained the Elector's cautious support, and Leibniz was asked to set the scene for this plan to take place.

In 1672, the French government invited Leibniz to Paris for discussion, but the plan was soon overtaken by the outbreak of the Franco-Dutch War. While Leibniz was in Paris waiting to carry out his political objectives, he was introduced to a wide range of contacts, including the philosophers Malebranche, and the mathematician Huygens.

Using his new contacts, he managed to get access to the unpublished writings of many important French Philosophers like Pascal and Descartes.

During this year Leibniz managed to have access to many of Descartes unpublished work, like the ‘Calcul de Monsieur Des Cartes’ and ‘Cartesii opera philosophica”.

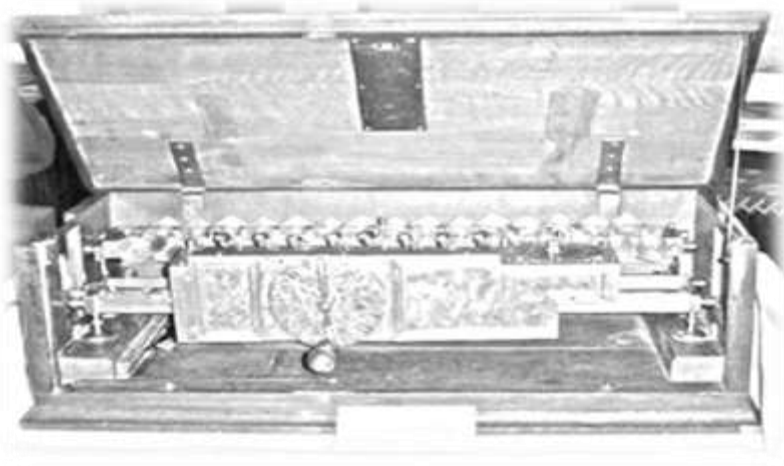
These unpublished works of Descartes, made Leibniz ask for more and he did get it.

Leibniz stay in Paris was very productive and fruitful, many of his inventions and mathematical principles saw light at this stage of his career.

One of his many inventions was a device for calculating a ships position without using a compass or observing the stars, another was a mechanical air compressed engine for propelling vehicles and an early design of a submarine which Leibniz envisioned it as a ship that goes under waters.

When it became clear that France would not implement its part of Leibniz’s Egyptian plan, the Elector sent Leibniz, on a related mission to the English Government in London, early in 1673.

There Leibniz met with the Royal Society where he demonstrated a calculating machine that he had designed. The machine was able to execute all four basic operations (subtracting, adding, multiplying, and dividing). This calculating machine was a major advance in mechanical calculating and a stepping stone for further inventions.



In 1673 and after the death of Elector of Mainz, the Duke of Brunswick offered Leibniz the post of Court Counsellor which Leibniz accepted. Leaving Paris Leibniz took the opportunity to travel through London and Holland, where he spent a month visiting Spinoza in Amsterdam. During that time Spinoza had just completed his masterwork, the Ethics. It was very clear the respect Leibniz had for Spinoza's intellect and thoughts, which didn't stop Leibniz from criticising many of Spinoza's ideas.

He also took on diverse projects, including one that involved the draining of water from the mines in the Harz Mountains. He proposed to use wind and water power to operate pumps. Though the project failed, his time on the project led to important discoveries in the field of geography and what will be called topology, including the theory that the earth was once molten.

During these years he also developed a binary number system, as well as a series of key components to a discipline of symbolic logic. He also returned his focus on his own philosophy, completing works on metaphysics and systematic philosophy.

Leibniz began working on the calculus in 1674, the earliest evidence of its use in his surviving notebooks. By 1677 he had perfected his system, but did not publish it until 1684.

Leibniz was falsely accused by Newton stealing his calculus work. Hence, Leibniz calculus differs from Newton in many ways and was much more logical and easier which made it more popular than of Newtons.

Leibniz's most important mathematical papers were published between 1682 and 1692, usually in a journal which he and Otto Mencke founded in 1682, the *Acta Eruditorum* "Reports of the scholars".

Since its foundation many eminent scientists published their work in, such as Jakob Bernoulli, Humphry Ditton, Leonhard Euler and Pierre-Simon Laplace.

That journal played a key role in advancing his mathematical and scientific reputation, which in turn enhanced his eminence in diplomacy, history, theology, and philosophy.

In 1677, he was promoted to Privy Counsellor of Justice, a post he held for the rest of his life. Leibniz served three consecutive rulers of the House of Brunswick as historian, political adviser, and most consequentially, as librarian.

In the 1689, the Bill of Rights was introduced which excluded Catholics from the throne of England. This Bill made it almost inevitable that the succession would pass through Elizabeth of Bohemia and hence to Sophie (1630-1714) "*who was Leibniz's philosophical confidante*" and her eldest son

Georg Ludwig, once both King William III and his sister-in-law and successor Queen Anne were dead.

The presumption was eventually enshrined in the Act of Succession of 1701, but both before and after the passing of the Act, there were delicate negotiations between London and Hanover. In which Leibniz played an important role in these discussions.

In 1708, John Keill, writing in the journal of the Royal Society with Newton's blessing, accused Leibniz of having plagiarized Newton's calculus. A formal investigation by the Royal Society, (which Newton was its most eminent member) undertaken in response to Leibniz's demand for a retraction, supporting Keill's charge.

One of the most remarkable aspects of this futile brawl was that no participant doubted for a moment that Newton had already developed his method of fluxions when Leibniz began working on the differential calculus. Yet there was seemingly no proof beyond Newton's word. At the end of the day, it wasn't Newton or Leibniz who started this quarrel but the people in their circles. And if it was left to both of them alone, nothing of that would have happened. Taking in account their level of intelligence and the noble characters both had.



Years Later, Leibniz explained his silence in a letter to Conti dated 9 April 1716 as follows:

In order to respond point by point to all the work published against me, I would have to go into much minutiae that occurred thirty, forty years ago, of which I remember little: I would have to search my old letters, of which many are lost. Moreover, in most cases I did not keep a copy, and when I did, the copy is buried in a great heap of papers, which I could sort through only with time and patience. I have enjoyed little leisure, being so weighted down of late with occupations of a totally different nature.



While Leibniz's death put a temporary stop to the controversy, the debate persisted for many years. Mathematic Historians writings have tended to acquit Leibniz, pointing important differences between Leibniz's and Newton's versions of the calculus.

During the 1711, Leibniz met the Russian Tsar Peter the Great couple of times. Leibniz presented the Tsar a memoir consisting of plans on education and the proposed plan of what would eventually be the Saint Petersburg Academy of Science. Also Leibniz discussed plans on sending an expedition to investigate the border between Asia and North America. Leibniz suggested also that the Tsar should initiate communication with China for the purpose of learning the sciences and arts known in the East but not in Europe at that time.

In 1712, Leibniz began a two-year residence in Vienna, where he was appointed Imperial Court Councillor to the Habsburgs. On the death of Queen Anne in 1714, Elector George Louis became King George I of Great Britain, under the terms of the 1701 Act of Settlement. Even though Leibniz had done much to bring about this event, but Georges I wasn't as truthful as Leibniz thought.

Georges I still disputed the fact that Leibniz didn't published any work on the Brunswick family, and Leibniz on the other hand and after seen as having won the calculus priority dispute didn't think much of that petit project worth any of his time. So standing in British official circles wasn't of any interest for Leibniz at that time.

## Leibniz Death

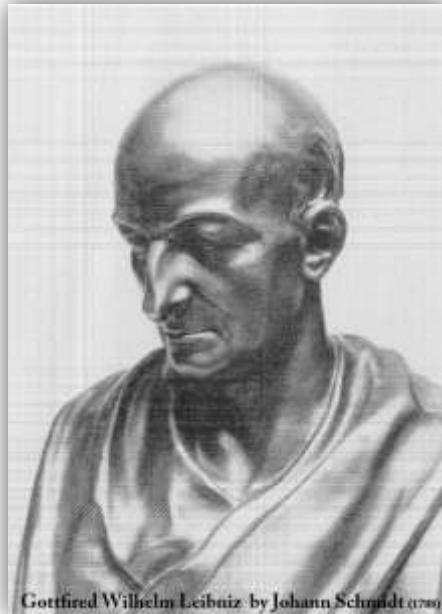
Leibniz died in Hanover at the age of 70 on the 14<sup>th</sup> of November 1716 at 10 pm, only few of his personal assistants attended his funeral.

Neither at Berlin in the Academy of Sciences, which he had founded, nor in London in the Royal Society, where his sovereign and life time membership was any notice taken of his death.

Both Societies didn't honour his death as they should and that will be a black stain on both societies history.

Leibniz was buried near the ducal palace in the Neustädter Kirche. For more than 50 years, his unmarked grave was neglected.

Not until 1790, a large sandstone marker was set in place bearing the simple inscription, "Ossa Leibnitii "



Gottfried Wilhelm Leibniz by Johann Schmidt (1700)

## Plotinus Enneads

The Enneads consist of six Enneads, each Ennead of Nine treatises. They do not constitute or include a formal step by step statement or demonstration of the Plotinus doctrine. The entire system is assumed in each of the separate treatises, which take the form of special developments or demonstrations of significant points, not chapters in one work of consecutive exposition.

It was Porphyry who published the works of his master Plotinus (204-70) at the beginning of the fourth century. And it was him who arranged the 54 treatises in 6 Enneads, which is the structure they are on today.

Plotinus is one of the major philosophers of the ancient world, his teacher was Ammonius Saccas one of the great sagas of his time, his famous pupil was Porphyry, and is the one who published all the letters and work of his master including The Enneads.

Plotinus displayed an unattainable reluctance to sit to a painter or a sculptor, and when his friend Amelius persisted on him to allow of a portrait being made. Plotinus reply was; *“Is it not enough to carry about this image in which nature has enclosed us? Do you really think I must also consent to leave a desirable spectacle to posterity, an image of the image?”*

After that Amelius brought his friend Carterius, one of the best artists of the day, to an open conference held by Plotinus, and Carterius by long observation of the philosopher caught his most striking physical features. From the impressions thus stored in mind the artist drew a first sketch, and in this way and without the knowledge of Plotinus, Carterius gave us a lifelike portrait.

## His Philosophy

In Plotinus philosophy there are three main principles:

The One/ First Existent.

The Divine Mind / First Thought.

The All Soul / First and Only Principle of Life.

Plotinus would have been surprised at being thought of as the founder of a new school “*Neoplatonism*”. He considered himself a Platonist pure and simple, but the truth is to be said, he worked and perfected Plato’s ideas to their full potentials.

According to Plotinus philosophy; **The One**, The Absolute, The Transcendence, The Infinite, The Unconditioned; It Is Sometimes The Father.

It is not the Creator, it is scarcely even to be rightly called the First Cause; it’s lonely majesty rejects all such predication of action; in this realm of the unknowable the First Cause is strictly a lower principle than The FIRST, which is not to be spoken of in any terms of human thought.

**The Divine Mind** or the Intellectual Principle is a real being, the first ‘thing’ of which existence may be confirmed; it is the Universal Intelligence.

As the act and image of The First, it is a sort of mediation to us of the Unknowable ONE, or the Divine mind / Divine Intelligence or Divine Intellection.

With this Divine Mind, begins the existence of Plurality or Complexity, or Multiplicity; the Divine Mind contains the Intellectual Universe, often known as The Intelligible.

The Intellectual Universe is the Totality of the Divine Thoughts, generally known, in the phrase familiar in Platonism, as The Ideas.

The Divine Thoughts are Real Beings, Intelligences, Powers; they are the

eternal Originals, Archetypes, and Intellectual Forms of all that exists in the lower spheres. In certain aspects this sphere of the Intelligibles would be best named The Spiritual Universe.

**The All Soul** is the Third Hypostasis of the Divine Triad, the All Soul or Universal Soul, is the eternal emanation and image of the Second Hypostasis, the Intellectual Principle.

As the Divine Intellectual Principle has, to our own view, two Acts that of upward contemplation of The ONE and that of 'generation' towards the lower so the All Soul has two Acts: it at once contemplates the Intellectual Principle and 'generates' in the bounty of its own perfection the lower possible.

You will notice often in the Enneads a verbal partition of the All Soul, the Leading Principle of the Soul, or the Celestial Soul, concentrated in contemplation of its superior, and the Lower Soul, called also the Nature Looking and Generative Soul, whose operation it is to generate or fashion the lower, the material Universe upon the model of the Divine Thoughts. This lower principle in the Soul is sometimes called the Logos of the Universe; or the 'Reason Principle' of the Universe. The All Soul is the eternal cause of the existence, eternal existence, of the Cosmos or the material world.

## His Death

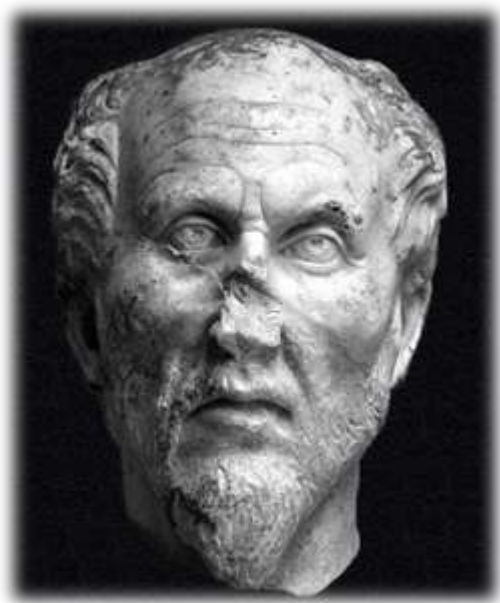
According to Eustochius, Plotinus last words where;

*“I am striving to give back the Divine in myself to the Divine in the All.”*

As he spoke a snake crept under the bed on which he lay and slipped away into a hole in the wall at the same moment Plotinus died.

This was at the end of the second year of the reign of Claudius, and Plotinus was then sixty six of age.

I will include some tractates of The Enneads from Stephen McKenna translation accordingly, I hope that after reading this book and these parts you might read all the Enneads as it is a landmark in ancient philosophy. Every effort was made to correct mistakes of the original text.



# THE FIRST ENNEAD

## First Tractate

### The Animate and the Man

1. Pleasure and distress, fear and courage, desire and aversion, where have these affections and experiences their seat?

Clearly, either in the Soul alone, or in the Soul as employing the body, or in some third entity deriving from both. And for this third entity, again, there are two possible modes: it might be either a blend or a distinct form due to the blending.

And what applies to the affections applies also to whatsoever acts, physical or mental, spring from them.

We have, therefore, to examine discursive-reason and the ordinary mental action upon objects of sense, and inquire whether these have the one seat with the affections and experiences, or perhaps sometimes the one seat, sometimes another. And we must consider also our acts of Intellection, their mode and their seat.

And this very examining principle, which investigates and decides in these matters, must be brought to light. Firstly, what is the seat of Sense Perception?

This is the obvious beginning since the affections and experiences either are sensations of some kind or at least never occur apart from sensation.

2. This first inquiry obliges us to consider at the outset the nature of the Soul that is whether a distinction is to be made between Soul and Essential Soul (between an individual Soul and the Soul Kind in itself). If such a distinction holds, then the Soul (in man) is some sort of a

composite and at once we may agree that it is a recipient and if only reason allows that all the affections and experiences really have their seat in the Soul, and with the affections every state and mood, good and bad alike. But if Soul (in man) and Essential Soul are one and the same, then the Soul will be an Ideal-Form unreceptive of all those activities which it imparts to another Kind but possessing within itself that native Act of its own which Reason manifests.

If this be so, then, indeed, we may think of the Soul as an immortal if the immortal, the imperishable, must be impassive, giving out something of itself but itself taking nothing from without except for what it receives from the Existents prior to itself, from which Existents, in that they are the nobler, it cannot be sundered.

Now what could bring fear to a nature thus unreceptive of all the outer? Fear demands feeling. Nor is there place for courage: courage implies the presence of danger. And such desires as are satisfied by the filling or voiding of the body, must be proper to something very different from the Soul, to that only which admits of replenishment and voidance.

And how could the Soul lend itself to any admixture? An essential is not mixed. Or to the intrusion of anything alien? If it did, it would be seeking the destruction of its own nature. Pain must be equally far from it. And Grief how or for what could it grieve? Whatever possesses Existence is supremely free, dwelling, and unchangeable, within its own peculiar nature. And can any increase bring joy, where nothing, not even anything good, can accrue? What such an Existent is, it is unchangeably.

Thus assuredly Sense-Perception, Discursive Reasoning, and all our ordinary mentation are foreign to the Soul: for sensation is a receiving whether of an Ideal-Form or of a bodily affection and reasoning and all ordinary mental action deal with sensation. The question still remains to be examined in the matter of the intellections whether these are to be



assigned to the Soul and as to Pure Pleasure (pleasure apart from sense), whether this belongs to the Soul in its solitary state.

3. We may treat of the Soul as in the body whether it is set above it or actually within it since the association of the two constitutes the one thing called the living organism, the Animate.

Now from this relation, from the Soul using the body as an instrument, it does not follow that the Soul must share the body's experiences: a man does not himself feel all the experiences of the tools with which he is working.

It may be objected that the Soul must, however, have Sense-Perception since its use of its instrument must acquaint it with the external conditions, and such knowledge comes by way of sense. Thus, it will be argued, the eyes are the instrument of seeing, and seeing may bring distress to the Soul: hence the Soul may feel sorrow and pain and every other affection that belongs to the body; and from this again will spring desire, the Soul seeking the mending of its instrument.

But, we ask, how, possibly, can these affections pass from body to Soul? Body may communicate qualities or conditions to another body; but body to Soul? Something happens to A; does that make it happen to B? As long as we have agent and instrument, there are two distinct entities; if the Soul uses the body it is separate from it.

But apart from the philosophical separation how does Soul stand to body? Clearly there is a combination. And for this several modes are possible. There might be a complete coalescence: Soul might be interwoven through the body: or it might be an Ideal Form detached or an Ideal Form in governing contact like a pilot: or there might be part of the Soul detached and another part in contact, the disjoined part being the agent or user, the conjoined part ranking with the instrument or thing used.

In this last case it will be the double task of philosophy to direct this lower Soul towards the higher, the agent, and except in so far as the conjunction is absolutely necessary, to sever the agent from the instrument, the body, so that it need not forever have its Act upon or through this inferior.

4. Let us consider, then, the hypothesis of coalescence. Now if there is coalescence, the lower is ennobled, the nobler degraded; the body is raised in the scale of being as made participant in life; the Soul, as associated with death and unreason, is brought lower.

How can a lessening of the life-quality produce an increase such as Sense-Perception?

No: the body has acquired life; it is the body that will acquire, with life, sensation and the affections coming by sensation. Desire, then, will belong to the body, as the objects of desire are to be enjoyed by the body. And fear, too, will belong to the body alone; for it is the body's doom to fail of its joys and to perish.

Then again we should have to examine how such coalescence could be conceived: we might find it impossible: perhaps all this is like announcing the coalescence of things utterly incongruous in kind, let us say of a line with whiteness.

Next for the suggestion that the Soul is interwoven through the body: such a relation would not give woof and warp community of sensation: the interwoven element might very well suffer no change; the permeating soul might remain entirely untouched by what affects the body as light goes always free of all its floods and all the more so, since, precisely, we are asked to consider it as (not confined to any one part but) diffused throughout the entire frame. Under such an interweaving, then, the Soul would not be subjected to the body's affections and experiences.

Let us then suppose Soul to be in body as Ideal-Form in Matter. Now if the first possibility the Soul is an essence, a self-existent, it can be present only as a separable form and will therefore all the more decidedly be the Using-Principle (and therefore unaffected).

Suppose, next the Soul to be present like axe-form on iron; here, no doubt, the form is all important but it is still (not the one member but) the axe, the Couplement of iron and form, that effects whatever is effected by the iron thus modified: on this analogy, therefore, we are even more strictly compelled to assign all the experiences of the combination to the body: yet the body is of a particular kind a natural body, having organs (or faculty-instruments), and the potential recipient of life.

Compare the passage (in Aristotle) where we read that 'it is absurd to suppose that the Soul weaves'; equally absurd to think of it as desiring, grieving. All this is rather in the province of something which we may call the Animate.

5. Now this animate might be merely the body as having life: it might be the Couplement of Soul and body: it might be a third and different entity formed from both.

The Soul in turn apart from the nature of the Animate must be either impassive, merely causing Sense-Perception in its yoke-fellow, or sympathetic; and, if sympathetic, it may have identical experiences with its fellow or merely correspondent experiences: desire for example in the Animate may be something quite distinct from the accompanying movement or state in the desiring faculty.

The body, the live-body as we know it, we will consider later. Let us take first the Couplement of body and Soul. How could suffering, for example, be seated in this Couplement?

It may be suggested that some unwelcome state of the body produces a distress which reaches to a Sensitive-Faculty which in turn merges into Soul. But this account still leaves the origin of the sensation unexplained. Another suggestion might be that all is due to an opinion or judgement: some evil seems to have befallen the man or his belongings and this conviction sets up a state of trouble in the body and in the entire Animate. But this account leaves still a question as to the source and seat of the judgement: does it belong to the Soul or to the Couplement?

Besides, the judgement that evil is present does not involve the feeling of grief: the judgement might very well arise and the grief by no means follows; one may think oneself slighted and yet not be angry; and the appetite is not necessarily excited by the thought of a pleasure. We are, thus, no nearer than before to any warrant for assigning these affections to the Couplement.

Is it any explanation to say that desire is vested in a Faculty of desire and anger in the Irascible-Faculty and, collectively, that all tendency is seated in the Appetitive-Faculty? Such a statement of the facts does not help towards making the affections common to the Couplement; they might still be seated either in the Soul alone or in the body alone. On the one hand, if the appetite is to be stirred, as in the carnal passion, there must be a heating of the blood and the bile, a well-defined state of the body; on the other hand, the impulse towards The Good cannot be a joint affection, but, like certain others too, it would belong necessarily to the Soul alone.

Reason, then, does not permit us to assign all the affections to the Couplement. In the case of carnal desire, it will certainly be the Man that desires, and yet, on the other hand, there must be desire in the Desiring Faculty as well. How can this be? Are we to suppose that, when the man originates the desire, the Desiring-Faculty moves to the order? How could the Man have come to desire at all unless through a prior activity in the

Desiring-Faculty? Then it is the Desiring-Faculty that takes the lead? Yet how, unless the body be first in the appropriate condition?

6. It may seem reasonable to pin down as a law that when any powers are contained by a recipient, every action or state expressive of them must be the action or state of that recipient, they themselves remaining unaffected as merely furnishing efficiency.

But if this were so, then, since the Animate is the recipient of the Causing-Principle (i.e. the Soul) which brings life to the Couplement, this Cause must itself remain unaffected, all the experiences and expressive activities of the life being vested in the recipient, the Animate.

But this would mean that life itself belongs not to the Soul but to the Couplement; or at least the life of the Couplement would not be the life of the Soul; Sense-Perception would belong not to the Sensitive-Faculty but to the container of the faculty.

But if sensation is a movement traversing the body and culminating in Soul, how can the Soul lack sensation? The very presence of the Sensitive-Faculty must assure sensation to the Soul.

Once again, where is Sense-Perception seated?

In the Couplement, Yet how can the Couplement have sensation independently of action in the Sensitive-Faculty, the Soul left out of count and the Soul Faculty?

7. The truth lies in the consideration that the Couplement subsists by virtue of the Soul's presence. This, however, is not to say that the Soul gives itself as it is in itself to form either the Couplement or the body.

No, from the organized body and something else, let us say a light, which the Soul gives forth from itself, it forms a distinct Principle, the Animate; and in this Principle are vested Sense-Perception and all the other experiences found to belong to the Animate. But the 'We'? How has We Sense-Perception?

By the fact that we are not separate from the Animate so constituted, even though certainly other and nobler elements go to make up the entire many-sided nature of man.

The faculty of perception in the Soul cannot act by the immediate grasping of sensible objects, but only by the discerning of impressions printed upon the Animate by sensation: these impressions are already Intelligibles, while the outer sensation is a mere phantom of the other (of that in the Soul) which is nearer to Authentic Existence as being an impassive reading of Ideal Forms.

And by means of these Ideal Forms, by which the Soul wields single lordship over the Animate, we have Discursive Reasoning, Sense Knowledge, and Intellection. From this moment we have peculiarly the We; before this there was only the 'Ours'; but at this stage stands the we (the authentic Human Principle) loftily presiding over the Animate.

There is no reason why the entire compound entity should not be described as the Animate or Living Being mingled in a lower phase, but above that point the beginning of the veritable man, distinct from all that is kin to the lion, all that is of the order of the multiple brute.

And since The Man, so understood, is essentially the associate of the reasoning Soul, in our reasoning it is this We' that reasons, in that the use and act of reason is a characteristic Act of the Soul.

8. And towards the Intellectual-Principle what is our relation? By this I mean, not that faculty in the soul which is one of the emanations from the Intellectual-Principle, but The Intellectual-Principle itself (Divine Mind). This also we possess as the summit of our being. And we have It either as common to all or as our own immediate possession: or again we may possess It in both degrees, that is in common, since It is indivisible one, everywhere and always Its entire self and severally in that each personality possesses It entire in the First-Soul (i.e. in the Intellectual as distinguished

from the lower phase of the Soul).

Hence we possess the Ideal-Forms also after two modes: in the Soul, as it were unrolled and separate; in the Intellectual-Principle, concentrated, one. And how do we possess the Divinity? In that the Divinity is poised upon the Intellectual Principle and Authentic Existence; and We come third in order after these two, for the We is constituted by a union of the supreme, the undivided Soul we read and that Soul which is divided among (living) bodies. For, note, we inevitably think of the Soul, though one and undivided in the All, as being present to bodies in division: in so far as any bodies are Animates, the Soul has given itself to each of the separate material masses; or rather it appears to be present in the bodies by the fact that it shines into them: it makes them living beings not by merging into body but by giving forth, without any change in itself, images or likenesses of itself like one face caught by many mirrors.

The first of these images is (the faculty of) Sense-Perception seated in the Couplement; and from this downwards all the successive images are to be recognized as phases of the Soul in lessening succession from one another, until the series ends in the faculties of generation and growth and of all production of offspring off spring efficient in its turn, in contradistinction to the engendering Soul which (has no direct action within matter but) produces by mere inclination towards what it fashions.

9. That Soul, then, in us, will in its nature stand apart from all that can cause any of the evils which man do or suffers; for all such evil, as we have seen, belongs only to the Animate, the Couplement.

But there is a difficulty in understanding how the Soul can go guiltless if our mentation and reasoning are vested in it: for all this lower kind of knowledge is delusion and is the cause of much of what is evil.

When we have done evil it is because we have been worsted by our baser side for a man is ran by desire or rage or some evil image: the misnamed reasoning that takes up with the false, in reality fancy, has not stayed for the judgement of the Reasoning-Principle: we have acted at the call of the

less worthy, just as in matters of the sense sphere we sometimes see falsely because we credit only the lower perception, that of the Couplement, without applying the tests of the Reasoning Faculty.

The Intellectual-Principle either apprehends its object or does not: error is impossible. The same, we must admit, applies to ourselves: either we do or we do not put ourselves in touch with what is object to the Intellectual-Principle, or, more strictly, with the Intellectual-Realm within ourselves: for it is possible at once to possess and not to use.

Thus we have marked off what belongs to the Couplement from what stands by itself: the one group has the character of body and never exists apart from body, while all that has no need of body for its manifestation belongs peculiarly to Soul: and the Understanding, as passing judgement upon Sense-Impressions, is at the point of the vision of Ideal-Forms, seeing them as it were with an answering sensation (i.e. with consciousness); this last is at any rate true of the Understanding in the Veritable Soul. For Understanding, the true, is the Act of the Intellections: in many of its manifestations it is the assimilation and reconciliation of the outer to the inner.

Thus in spite of all, the Soul is at peace as to itself and within itself: all the changes and all the turmoil we experience are the issue of what is subjoined to the Soul, and are, as we have said, the states and experiences of this elusive 'Couplement'.

10. It will be objected, that if the Soul constitutes the We (the personality) and We are subject to these states, then the Soul must be subject to them, and similarly that what We do must be done by the Soul.

But it has been observed that the Couplement, too especially before our emancipation is a member of this total we, and in fact what the body experiences we say we experience. This we, then, covers two distinct notions; sometimes it includes the brute-part, sometimes it transcends the brute. Brute means body touched to life; the true man is the other, going



pure of the body, natively endowed with the virtues which belong to the Intellectual-Activity, virtues whose seat is the Separate Soul, the Soul which even in its dwelling here may be kept apart. (This Soul constitutes the human being) for when it has wholly withdrawn, that other Soul which is a radiation (or emanation) from it withdraws also, drawn after it.

Those virtues, on the other hand, which spring not from contemplative wisdom but from custom or practical discipline, belong to the Couplement: to the Couplement, too, belong the vices; they are its repugnance's, desires, sympathies And Friendship?

This emotion belongs sometimes to the lower part, sometimes to the interior man.

11. In childhood the main activity is in the Couplement, and there is but little irradiation from the higher principles of our being: but when these higher principles act but feebly or rarely upon us their action is directed towards the Supreme; they work upon us only when they stand at the mid-point.

But does not the We include that phase of our being which stands above the mid-point? It does, but on condition that we lay hold of it: our entire nature is not ours at all times but only as we direct the mid-point upwards or downwards, or lead some particular phase of our nature from potentiality or native character into act.

And the animals, in what way or degree do they possess the Animate? If there be in them, as the opinion goes, human Souls that have sinned, then the Animating-Principle in its separable phase does not enter directly into the brute; it is there but not there to them; they are aware only of the image of the Soul (only of the lower Soul) and of that only by being aware of the body organized and determined by that image.

If there be no human Soul in them, the Animate is constituted for them by a radiation from the All-Soul.

12. But if Soul is sinless, how come the expiations? Here surely is a contradiction; on the one side the Soul is above all guilt; on the other, we hear of its sin, its purification, its expiation; it is doomed to the lower world, it passes from body to body. We may take either view at will: they are easily reconciled.

When we tell of the sinless Soul we make Soul and Essential-Soul one and the same: it is the simple unbroken Unity. By the Soul subject to sin we indicate a groupment, we include that other, that phase of the Soul which knows all the states and passions: the Soul in this sense is compound, all-inclusive: it falls under the conditions of the entire living experience: this compound it is that sins, it is this, and not the other, that pays penalty.

It is in this sense that we read of the Soul: 'We saw it as those others saw the sea-god Glaukos.' 'And', reading on, 'if we mean to discern the nature of the Soul we must strip it free of all that has gathered about it, must see into the philosophy of it, examine with what Existences it has touch and by kinship to what Existences it is what it is.'

Thus the life and activities of the Soul are not those of the Expiator. The retreat and sundering, then, must be not from this body only, but from every alien accrument. Such accrument takes place at birth; or rather birth is the coming-into-being of that other (lower) phase of the Soul. For the meaning of birth has been indicated elsewhere; it is brought about by a descent of the Soul, something being given off by the Soul and coming down in the declension.

Then the Soul has let this image fall? And this declension is it not certainly sin? If the declension is no more than the illuminating of an object beneath, it constitutes no sin: the shadow is to be attributed not to the luminary but to the object illuminated; if the object were not there, the light could cause no shadow.

And the Soul is said to go down, to decline, only in that the object it *illuminates* lives by its life. And it lets the image fall only if there be nothing

near to take it up; and it lets it fall, not as a thing cut off, but as a thing that ceases to be: the image has no further being when the whole Soul is looking toward the Supreme.

The poet, too, in the story of Hercules, seems to give this image separate existence; he puts the shade of Hercules in the lower world and Hercules himself among the gods: treating the hero as existing in the two realms at once, he gives us a twofold Hercules.

It is not difficult to explain this distinction. Hercules was a hero of practical virtue. By his noble serviceableness he was worthy to be a God. On the other hand, his merit was action and not the Contemplation which would place him unreservedly in the higher realm. Therefore while he has place above, something of him remains below.

13. And the principle that reasons out these matters? Is it We or the Soul? We, but by the Soul. But how 'by the Soul'? Does this mean that we reason by the fact of possessing Soul? No; by the fact of being Soul. Its Act subsists without movement; or any movement that can be ascribed to it must be utterly distinct from all corporal movement and be simply the Soul's own life.

And Intellection in us is twofold: since the Soul is intellective, and Intellection is the highest phase of life, we have Intellection both by the characteristic Act of our Soul and by the Act of the Intellectual Principle upon us for this Intellectual-Principle is part of us no less than the Soul, and towards it we are ever rising.

# THE FIRST ENNEAD

## Second Tractate

### The Virtues

1. Since Evil is here, 'haunting this world by necessary law', and it is the Soul's design to escape from Evil, we must escape hence.

But what is this escape?

In attaining Likeness to God', we read. And this is explained as 'becoming just and holy, living by wisdom', the entire nature grounded in Virtue.

But does not Likeness by way of Virtue imply Likeness to some being that has Virtue? To what Divine Being, then, would our Likeness be?

To the Being must we not think? in Which, above all, such excellence seems to inhere, that is to the Soul of the Cosmos and to the Principle ruling within it, the Principle endowed with a wisdom most wonderful. What could be more fitting than that we, living in this world, should become Like to its ruler?

But, at the beginning, we are met by the doubt whether even in this Divine-Being all the virtues find place Moral-Balance (Sophrosyny), for example; or Fortitude where there can be no danger since nothing is alien; where there can be nothing alluring whose lack could induce the desire of possession.

If, indeed, that aspiration towards the Intelligible which is in our nature exists also in this Ruling-Power, then we need not look elsewhere for the source of order and of the virtues in ourselves.

But does this Power possess the Virtues?

We cannot expect to find There what are called the Civic Virtues, the Prudence which belongs to the reasoning faculty; the Fortitude which

conducts the emotional and passionate nature; the Sophrosyny which consists in a certain pact, in a concord between the passionate faculty and the reason; or Rectitude which is the due application of all the other virtues as each in turn should command or obey.

Is Likeness, then, attained, perhaps, not by these virtues of the social order but by those greater qualities known by the same general name?

And if so do the Civic Virtues give us no help at all?

It is against reason utterly to deny Likeness by these while admitting it by the greater: tradition at least recognizes certain men of the civic excellence as divine, and we must believe that these too had in some sort attained Likeness: on both levels there is virtue for us, though not the same virtue.

Now, if it be admitted that Likeness is possible, though by a varying use of different virtues and though the civic virtues do not suffice, there is no reason why we should not, by virtues peculiar to our state, attain Likeness to a model in which virtue has no place.

But is that conceivable?

When warmth comes in to make anything warm, must there need be something to warm the source of the warmth?

If a fire is to warm something else, must there be a fire to warm that fire?

Against the first illustration it may be retorted that the source of the warmth does already contain warmth, not by an infusion but as an essential phase of its nature, so that, if the analogy is to hold, the argument would make Virtue something communicated to the Soul but an essential constituent of the Principle from which the Soul attaining Likeness absorbs it.

Against the illustration drawn from the fire, it may be urged that the analogy would make that Principle identical with virtue, whereas we hold it to be something higher.

The objection would be valid if what the Soul takes in were one and the same with the source, but in fact virtue is one thing, the source of virtue is

quite another. The material house is not identical with the house conceived in the intellect, and yet stands in its likeness: the material house has distribution and order while the pure idea is not constituted by any such elements; distribution, order, symmetry are not parts of an idea.

So with us: it is from the Supreme that we derive order and distribution and harmony, which are virtues in this sphere: the Existences There, having no need of harmony, order, or distribution, have nothing to do with virtue; and, none the less, it is by our possession of virtue that we become like to Them.

Thus much to show that the principle that we attain Likeness by virtue in no way involves the existence of virtue in the Supreme. But we have not merely to make a formal demonstration: we must persuade as well as demonstrate.

2. First, then, let us examine those good qualities by which we hold Likeness comes, and seek to establish what is this thing which, as we possess it, in transcription, is virtue, but as the Supreme possesses it, is in the nature of an exemplar or archetype and is not virtue.

We must first distinguish two modes of Likeness. There is the likeness demanding an identical nature in the objects which, further, must draw their likeness from a common principle: and there is the case in which B resembles A, but A is a Primal, not concerned about B and not said to resemble B. In this second case, likeness is understood in a distinct sense: we no longer look for identity of nature, but on the contrary, for divergence, since the likeness has come about by the mode of difference. What, then, precisely is Virtue, collectively and in the particular? The clearer method will be to begin with the particular, for so the common element by which all the forms hold the general name will readily appear.

The Civic Virtues, on which we have touched above, are a principle of order and beauty in us as long as we remain passing our life here: they ennoble us by setting bound and measure to our desires and to our entire sensibility, and dispelling false judgement and this by sheer efficacy of the better, by the very setting of the bounds, by the fact that the measured is lifted outside of the sphere of the unmeasured and lawless.

And, further, these Civic Virtues measured and ordered themselves and acting as a principle of measure to the Soul which is as Matter to their forming are like to the measure reigning in the over-world, and they carry a trace of that Highest Good in the Supreme; for, while utter measurelessness (infinity) is brute Matter and wholly outside of Likeness, any participation in Ideal-Form produces some corresponding degree of Likeness to the formless Being There. And participation goes by nearness: the Soul nearer than the body, therefore closer akin, participates more fully and shows a godlike presence, almost cheating us into the delusion that in the Soul we see God entire. This is the way in which men of the Civic Virtues attain Likeness.

3. We come now to that other mode of Likeness which, we read, is the fruit of the loftier virtues: discussing this we shall penetrate more deeply into the essence of the Civic Virtue and be able to define the nature of the higher kind whose existence we shall establish beyond doubt.

To Plato, unmistakably, there are two distinct orders of virtue, and the civic does not suffice for Likeness: 'Likeness to God', he says, 'is a flight from this world's ways and things': in dealing with the qualities of good citizenship he does not use the simple term Virtue but adds the distinguishing word civic: and elsewhere he declares all the virtues without exception to be purifications.

But in what sense can we call the virtues purifications, and how does purification issue in Likeness?

As the Soul is evil by being infused with the body and by coming to share the body's states and to think the body's thoughts, so it would be good, it would be possessed of virtue, if it threw off the body's moods and devoted itself to its own Act the state of Intellection and Wisdom never allowed the passions of the body to affect it the virtue of Sophrosyny knew no fear at the parting from the body the virtue of Fortitude and if reason and the Intellectual-Principle ruled without opposition in which state is Righteousness. Such a disposition in the Soul, become thus intellective and immune to passion, it would not be wrong to call Likeness to God; for the Divine, too, is pure and the Divine-Act is such that Likeness to it is Wisdom.

But would not this make virtue a state of the Divine also?

No: the Divine has no states; the state is in the Soul. The Act of Intellection in the Soul is not the same as in the Divine: of things in the Supreme, one (the Intellectual-Principle) has a different mode of intellection (from that of Soul), the other (the Absolute One) has none at all.

Then yet again, the one word, Intellection, covers two distinct Acts?

Rather there is primal Intellection and there is Intellection deriving from the Primal and of other scope.

As speech is the echo of the thought in the Soul, so thought in the Soul is an echo from elsewhere: that is to say, as the uttered thought is an image of the soul thought, so the soul-thought images a thought above itself and is the interpreter of the higher sphere.

Virtue, in the same way, is a thing of the Soul: it does not belong to the Intellectual-Principle or to the Transcendence.

4. We come, so, to the question whether Purification is the whole of this human quality, virtue, or merely the forerunner upon which virtue follows? Does virtue imply the achieved state of purification or does the mere process suffice to it, Virtue being something of less perfection than the accomplished pureness which is almost the Term?

To have been purified is to have cleansed away everything alien: but



Goodness is something more. If before the impurity entered there was Goodness, the cleansing suffices; but even so, not the act of cleansing but the cleansed thing that emerges will be The Good. And it remains to establish what (in the case of the cleansed Soul) this emergent is. It can scarcely prove to be The Good: The Absolute Good cannot be thought to have taken up its abode with Evil. We can think of it only as something of the nature of good but paying a double allegiance and unable to rest in the Authentic Good.

The Soul's true Good is in devotion to the Intellectual-Principle, its kin; evil to the Soul lies in frequenting strangers. There is no other way for it than to purify itself and so enter into relation with its own; the new phase begins by a new orientation.

After the Purification, then, there is still this orientation to be made? No: by the purification the true alignment stands accomplished. The Soul's virtue, then, is this alignment? No: it is what the alignment brings about within.

And this is . . . ?

That it sees; that, like sight affected by the thing seen, the Soul admits the imprint, graven upon it and working within it, of the vision it has come to. But was not the Soul possessed of all this always, or had it forgotten? What it now sees, it certainly always possessed, but as lying away in the dark, not as acting within it: to dispel the darkness, and thus come to the knowledge of its inner content, it must thrust towards the light.

Besides, it possessed not the originals but images, pictures; and these it must bring into closer accord with the verities they represent. And, further, if the Intellectual Principle is said to be a possession of the Soul, this is only in the sense that It is not alien and that the link becomes very close when the Soul's sight is turned towards It: otherwise, ever present though It be, It remains foreign, just as our knowledge, if it does not determine action, is dead to us.

5. So we come to the scope of the purification: that understood, the nature of Likeness becomes clear. Likeness to what principle? Identity with what God?

The question is substantially this: how far does purification dispel the two orders of passion anger, desire, and the like, with grief and its kin and in what degree the disengagement from the body is possible.

Disengagement means simply that the Soul withdraws to its own place. It will hold itself above all passions and affections. Necessary pleasures and all the activity of the senses it will employ only for medicament and assuagement lest its work be impeded. Pain it may combat, but, failing the cure, it will bear meekly and ease it by refusing to assent to it. All passionate action it will check: the suppression will be complete if that be possible, but at worst the Soul will never itself take fire but will keep the involuntary and uncontrolled outside its own precincts and rare and weak at that. The Soul has nothing to dread, though no doubt the involuntary has some power here too: fear therefore must cease, except so far as it is purely monitory. What desire there may be can never be for the vile; even the food and drink necessary for restoration will lie outside the Soul's attention, and not less the sexual appetite: or if such desire there must be, it will turn upon the actual needs of the nature and be entirely under control; or if any uncontrolled motion takes place, it will reach no further than the imagination, be no more than a fleeting fancy.

The Soul itself will be inviolately free and will be working to set the irrational part of the nature above all attack, or if that may not be, then at least to preserve it from violent assault, so that any wound it takes may be slight and be healed at once by virtue of the Soul's presence; just as a man living next door to a Proficient would profit by the neighbourhood, either in becoming wise and good himself or, for sheer shame, never venturing any act which the nobler mind would disapprove.

There will be no battling in the Soul: the mere intervention of Reason is enough: the lower nature will stand in such awe of Reason that for any slightest movement it has made it will grieve, and censure its own weakness, in not having kept low and still in the presence of its lord.

6. In all this there is no sin there is only matter of discipline but our concern is not merely to be sinless but to be God.

As long as there is any such involuntary action, the nature is twofold, God and Demi-God, or rather God in association with a nature of a lower power: when all the involuntary is suppressed, there is God unmingled, a Divine Being of those that follow upon The First.

For, at this height, the man is the very being that came from the Supreme. The primal excellence restored, the essential man is There: entering this sphere, he has associated himself with a lower phase of his nature but even this he will lead up into likeness with his highest self, as far as it is capable, so that if possible it shall never be inclined to, and at the least never adopt, any course displeasing to its over-lord.

What form, then, does each virtue take in one so lofty?

Wisdom and understanding consist in the contemplation of all that exists in the Intellectual-Principle, and the Intellectual Principle itself apprehends this all (not by contemplation but) as an immediate presence. And each of these has two modes according as it exists in the Intellectual Principle and in the Soul: in the Soul it is Virtue, in the Supreme not Virtue.

In the Supreme, then, what is it?

Its proper Act and Its Essence. That Act and Essence of the Supreme, manifested in a new form, constitute the virtue of this sphere. For the Ideal-Form of Justice or of any other virtue is not itself a virtue, but, so to speak, an exemplar, the source of what in the Soul becomes virtue: for

virtue is dependent, seated in something not itself; the Ideal-Form is self-standing independent.

But taking Rectitude to be the due ordering of faculty does it not always imply the existence of diverse parts?

No: there is a Rectitude of Diversity appropriate to what parts have, but there is another, not less Rectitude than the former though it resides in a Unity. And the authentic Absolute-Rectitude is the Act of a Unity upon itself, of a Unity in which there is no this and that and the other.

On this principle, the supreme Rectitude of the Soul is that it direct its Act towards the Intellectual-Principle: its Restraint (Sophrosyny) is its inward bending towards the Intellectual-Principle; its Fortitude is its being impassive in the likeness of That towards Which its gaze is set, Whose nature comports an impassivity which the Soul acquires by virtue and must acquire if it is not to be at the mercy of every state arising in its less noble companion.

7. The virtues in the Soul run in a sequence correspondent to that existing in the over world, that is among their exemplars in the Intellectual Principle.

In the Supreme, Intellection constitutes Knowledge and Wisdom; self-concentration is Sophrosyny; its proper Act is Its Dutifulness; Its Immateriality, by which it remains inviolate within itself, is the equivalent of Fortitude.

In the Soul, the direction of vision towards the Intellectual-Principle is Wisdom and Prudence, soul-virtues not appropriate to the Supreme where Thinker and Thought are identical. All the other virtues have similar correspondences.

And if the term of purification is the production of a pure being, then the purification of the Soul must produce all the virtues; if any are lacking, then not one of them is perfect.

And to possess the greater is potentially to possess the minor, though the minor need not carry the greater with them.

Thus we have indicated the dominant note in the life of a Proficient; but whether his possession of the minor virtues be actual as well as potential, whether even the greater are in Act in him or yield to qualities higher still, must be decided afresh in each several case.

Take, for example, Contemplative-Wisdom. If other guides of conduct must be called in to meet a given need, can this virtue hold its ground even in mere potentiality?

And what happens when the virtues in their very nature differ in scope and province? Where, for example, Sophrosyny would allow certain acts or emotions under due restraint and another virtue would cut them off altogether? And is it not clear that all may have to yield, once Contemplative-Wisdom comes into action?

The solution is in understanding the virtues and what each has to give: thus the man will learn to work with this or that as every several need demands. And as he reaches to loftier principles and other standards these in turn will define his conduct: for example, Restraint in its earlier form will no longer satisfy him; he will work for the final Disengagement; he will live, no longer, the human life of the good man such as Civic Virtue commends but, leaving this beneath him, will take up instead another life, that of the Gods.

For it is to the Gods, not to the good, that our Likeness must look: to model ourselves upon good men is to produce an image of an image: we have to fix our gaze above the image and attain Likeness to the Supreme Exemplar.

# THE FIRST ENNEAD

## Third Tractate

### Dialectic

1. What art is there, what method, what discipline to bring us there where we must go?

The Term at which we must arrive we may take as agreed: we have established elsewhere, by many considerations, that our journey is to the Good, to the Primal-Principle; and, indeed, the very reasoning which discovered the Term was itself something like an initiation.

But what order of beings will attain the Term?

Surely, as we read, those that have already seen all or most things, those who at their first birth have entered into the life-germ from which is to spring a metaphysician, a musician, or a born lover, the metaphysician taking to the path by instinct, the musician and the nature peculiarly susceptible to love needing outside guidance.

But how lays the course? Is it alike for all, or is there a distinct method for each class of temperament?

For all there are two stages of the path, as they are making upwards or have already gained the- upper sphere.

The first degree is the conversion from the lower life; the second held by those that have already made their way to the sphere of the Intelligible, have set as it were a footprint there but must still advance within the realm lasts until they reach the extreme hold of the place, the Term attained when the topmost peak of the Intellectual realm is won.

But this highest degree must bide its time: let us first try to speak of the initial process of conversion. We must begin by distinguishing the three types. Let us take the musician first and indicate his temperamental

equipment for the task. The musician we may think of as being exceedingly quick to beauty, drawn in a very rapture to it: somewhat slow to stir of his own impulse, he answers at once to the outer stimulus: as the timid are sensitive to noise so he to tones and the beauty they convey; all that offends against unison or harmony in melodies or rhythms repels him; he longs for measure and shapely pattern.

This natural tendency must be made the starting-point to such a man; he must be drawn by the tone, rhythm, and design in things of sense: he must learn to distinguish the material forms from the Authentic Existent which is the source of all these correspondences and of the entire reasoned scheme in the work of art: he must be led to the Beauty that manifests itself through these forms; he must be shown that what ravished him was no other than the Harmony of the Intellectual world and the Beauty in that sphere, not someone shape of beauty but the All Beauty, the Absolute Beauty; and the truths of philosophy must be implanted in him to lead him to faith in that which, unknowing it, he possesses within himself. What these truths are we will show later.

2. The born lover, to whose degree the musician also may attain and then either come to a stand or pass beyond has a certain memory of beauty but, severed from it now, he no longer comprehends it: spellbound by visible loveliness he clings amazed about that. His lesson must be to fall down no longer in bewildered delight before someone embodied form; he must be led, under a system of mental discipline, to beauty everywhere and made to discern the One Principle underlying all, a Principle apart from the material forms, springing from another source, and elsewhere more truly present. The beauty, for example, in a noble course of life and in an admirably organized social system may be pointed out to him a first training this in the loveliness of the immaterial he must learn to recognize the beauty in the arts, sciences, virtues; then these severed and particular forms must be brought under the one principle by the explanation of their

origin. From the virtues he is to be led to the Intellectual-Principle, to the Authentic-Existent; thence onward, he treads the upward way.

3. The metaphysician, equipped by that' very character, winged already and not, like those others, in need of disengagement, stirring of himself towards the supernal but doubting of the way, needs only a guide. He must be shown, then, and instructed, a willing wayfarer by his very temperament, all but self-directed.

Mathematics, which as a student by nature he will take very easily, will be prescribed to train him to abstract thought and to faith in the unembodied; a moral being by native disposition, he must be led to make his virtue perfect; after the Mathematics he must be put through a course in Dialectic and made an adept in the science.

4. But this science, this Dialectic essential to all the three classes alike, what, in sum, is it?

It is the Method, or Discipline, that brings with it the power of pronouncing with final truth upon the nature and relation of things what each is, how it differs from others, what common quality all have, to what Kind each belongs and in what rank each stands in its Kind and whether it's Being is Real-Being, and how many Beings there are, and how many non-Beings to be distinguished from Beings.

Dialectic treats also of the Good and the not-Good, and of the particulars that fall under each, and of what is the Eternal and what the not-Eternal and of these, it must be understood, not by seeming knowledge ('sense knowledge') but with authentic science.

All this accomplished, it gives up its touring of the realm of sense and settles down in the Intellectual Cosmos and there plies its own peculiar Act: it has abandoned all the realm of deceit and falsity, and pastures the



Soul in the 'Meadows of Truth': it employs the Platonic division to the discernment of the Ideal-Forms, of the Authentic-Existence, and of the First-Kinds (or Categories of Being): it establishes, in the light of Intellection, the affiliations of all that issues from these Firsts, until it has traversed the entire Intellectual Realm: then, by means of analysis, it takes the opposite path and returns once more to the First Principle. Now it rests: instructed and satisfied as to the Being in that sphere, it is no longer busy about many things: it has arrived at Unity and it contemplates: it leaves to another science all that coil of premises and conclusions called the art of reasoning, much as it leaves the art of writing: some of the matter of logic, no doubt, it considers necessary to clear the ground but it makes itself the judge, here as in everything else; where it sees use, it uses; anything it finds superfluous, it leaves to whatever department of learning or practice may turn that matter to account.

5. But whence does this science derive its own initial laws?

The Intellectual-Principle furnishes standards, the most certain for any soul that is able to apply them. What else is necessary Dialectic puts together for itself, combining and dividing, until it has reached perfect Intellection? Tor', we read; 'it is the purest (perfection) of Intellection and Contemplative-Wisdom.' And, being the noblest method and science that exists it must needs deal with Authentic-Existence, The Highest there is: as Contemplative-Wisdom (or true-knowing) it deals with Being, as Intellection with what transcends Being.

What, then, is Philosophy? Philosophy is the supremely precious.

Is Dialectic, then, the same as Philosophy? It is the precious part of Philosophy. We must not think of it as the mere tool of the metaphysician: Dialectic does not consist of bare theories and rules: it deals with verities; Existences are, as it were, Matter to it, or at least it proceeds methodically towards Existences, and possesses itself, at the one step, of the notions

and of the realities.

Untruth and sophism it knows, not directly, not of its own nature, but merely as something produced outside itself, something which it recognizes to be foreign to the verities laid up in itself; in the falsity presented to it, it perceives a clash with its own canon of truth. Dialectic, that is to say, has no knowledge of propositions collections of words but it knows the truth and, in that knowledge, knows what the schools call their propositions: it knows above all the operation of the Soul, and, by virtue of this knowing, it knows, too, what is affirmed and what is denied, whether the denial is of what was asserted or of something else, and whether propositions agree or differ; all that is submitted to it, it attacks with the directness of sense-perception and it leaves petty precisions of process to what other science may care for such exercises.

6. Philosophy has other provinces, but Dialectic is its precious part: in its study of the laws of the universe, Philosophy draws on Dialectic much as other studies and crafts use Arithmetic, though, of course, the alliance between Philosophy and Dialectic is closer. And in morals, too, Philosophy uses Dialectic: by Dialectic it comes to contemplation, though it originates of itself the moral state or rather the discipline from which the moral state develops.

Our reasoning faculties employ the data of Dialectic almost as their proper possession, for their use of these data commonly involves Matter as well as Form.

And while the other virtues bring the reason to bear upon particular experiences and acts, the virtue of Wisdom (i.e. the virtue peculiarly induced by Dialectic) is a certain super-reasoning much closer to the Universal; for it deals with (such abstract ideas as) correspondence and sequence, the choice of time for action and inaction, the adoption of this course, the rejection of that other: Wisdom and Dialectic have the task of presenting all things as Universals and stripped of matter for treatment by

the Understanding.

But can these inferior kinds of virtue exist without Dialectic and philosophy?

Yes but imperfectly, inadequately. And is it possible to be a Proficient, a Master in Dialectic, without these lower virtues?

It would not happen: the lower will spring either before or together with the higher. And it is likely that everyone normally possesses the natural virtues from which, when Wisdom steps in, the perfected virtue develops. After the natural virtues, then Wisdom and so the perfecting of the moral nature. Once the natural virtues exist, both orders, the natural and the higher, ripen side by side to their final excellence: or as the one advances it carries forward the other towards perfection. But, ever, the natural virtue is imperfect in vision and in strength and to both orders of virtue the essential matter is from what principles we derive them.

# THE FOURTH ENNEAD

## First Tractate

### On the Essence of the Soul (I)

I. In the Intellectual Cosmos dwells Authentic Essence, with the Intellectual-Principle (Divine Mind) as the noblest of its content, but containing also souls, since every soul in this lower sphere has come thence: that is the world of unembodied souls while to our world belong those that have entered body and undergone bodily division.

There the Intellectual-Principle is a concentrated all nothing of it distinguished or divided and in that Cosmos of unity all souls are concentrated also, with no spatial discrimination.

But there is a difference; The Intellectual-Principle is for ever repugnant to distinction and to partition. Soul, there without distinction and partition, has yet a nature lending itself to divisional existence: its division is secession, entry into body.

In view of this seceding and the ensuing partition we may legitimately speak of it as a partible thing. But if so, how can it still be described as indivisible?

In that the secession is not of the Soul entire; something of it holds its ground, that in it which recoils from separate existence. 'Formed from the undivided essence and the essence divided among bodies': this description of Soul must therefore mean that it has phases above and below, that it is attached to the Supreme and yet reaches down to this sphere, like a radius from a centre.

Thus it is that, entering this realm, it possesses still the vision inherent to that superior phase in virtue of which it unchangingly maintains its integral nature. Even here it is not exclusively the partible soul: it is still the impartible as well: what in it knows partition is parted without

partibility; undivided as giving itself to the entire body, a whole to a whole, it is divided as being effective in every part.

## Second Tractate

### On the Essence of the Soul (II)

I. In our attempt to elucidate the Essence of the Soul, we show it to be neither a material fabric nor, among immaterial things, a harmony. The theory that it is some final development, some entelechy, we pass by, holding this to be neither true as presented nor practically definitive. No doubt we make a very positive statement about it when we declare it to belong to the Intellectual Kind, to be of the divine order; but a deeper penetration of its nature is demanded.

In that allocation we were distinguishing things as they fall under the Intellectual or the sensible, and we placed the Soul in the former class; now, taking its membership of the Intellectual for granted, we must investigate by another path the more specific characteristics of its nature. There are, we hold, things primarily apt to partition, tending by sheer nature towards separate existence: they are things in which no part is identical either with another part or with the whole, while, also their part is necessarily less than the total and whole: these are magnitudes of the realm of sense, masses, each of which has a station of its own so that none can be identically present in entirety at more than one point at one time.

But to that order is opposed Essence (Real-Being); this is in no degree susceptible of partition; it is unparted and impartible; interval is foreign to it, cannot enter into our idea of it: it has no need of place and is not, in diffusion or as an entirety, situated within any other being: it is poised over all beings at once, and this is not in the sense of using them as a base

but in their being neither capable nor desirous of existing independently of it; it is an essence eternally unvaried: it is common to all that follows upon it: it is like the circle's centre to which all the radii are attached while leaving it unbrokenly in possession of itself, the starting-point of their course and of their essential being, the ground in which they all participate: thus the indivisible is the principle of these divided existences and in their very outgoing they remain enduringly in contact with that stationary essence.... ∞

# THE FOURTH ENNEAD

## Ninth Tractate

### Are All Souls One?

1 . That the Soul of every individual is one thing we deduce from the fact that it is present entire at every point of the body the sign of veritable unity not some part of it here and another part there. In all sensitive beings the sensitive soul is an omnipresent unity, and so in the forms of vegetal life the vegetal soul is entire at each several point throughout the organism.

Now are we to hold similarly that your soul and mine and all are one, and that the same thing is true of the universe, the soul in all the several forms of life being one soul, not parcelled out in separate items, but an omnipresent identity?

If the soul in me is a unity, why need that in the universe be other- wise, seeing that there is no longer any question of bulk or body? And if that, too, is one soul, and yours and mine belong to it, then yours and mine must also be one: and if, again, the soul of the universe and mine depend from one soul, once more all must be one.

What then in itself is this one soul?

First we must assure ourselves of the possibility of all souls being one as that of any given individual is.

It must, no doubt, seem strange that my soul and that of any and everybody else should be one thing only: it might mean my feelings being felt by someone else, my goodness another's too, my desire his desire, all our experience shared with each other and with the (one souled) universe, so that the very universe itself would feel whatever I felt.

Besides how are we to reconcile this unity with the distinction of reasoning soul and unreasoning, animal soul and vegetal? Yet if we reject that unity, the universe itself ceases to be one thing and souls can no longer be included under any one principle.

2. Now to begin with, the unity of soul, mine and another's, is not enough to make the two totals of soul and body identical. An identical thing in different recipients will have different experiences; the identity Man, in me as I move and you at rest, moves in me and is stationary in you: there is nothing stranger, nothing impossible, in any other form of identity between you and me; nor would it entail the transference of my emotion to any outside point: when in any one body a hand is in pain, the distress is felt not in the other but in the hand as represented in the centralizing unity.

In order that my feelings should of necessity be yours, the unity would have to be corporeal: only if the two recipient bodies made one, would the souls feel as one. We must keep in mind, moreover, that many things that happen even in one same body escape the notice of the entire being, especially when the bulk is large: thus in huge sea-beasts, it is said, the animal as a whole will be quite unaffected by some membral accident too slight to traverse the organism.

Thus unity in the subject of any experience does not imply that the resultant sensation will be necessarily felt with any force upon the entire being and at every point of it: some transmission of the experience may be expected, and is indeed undeniable, but a full impression on the sense there need not be.

That one identical soul should be virtuous in me and vicious in someone else is not strange: it is only saying that an identical thing may be active here and inactive there. We are not asserting the unity of soul in the sense



of a complete negation of multiplicity only of the Supreme can that be affirmed we are thinking of soul as simultaneously one and many, participant in the nature divided in body, but at the same time a unity by virtue of belonging to that Order which suffers no division.

In myself some experience occurring in a part of the body may take no effect upon the entire man, but anything occurring in the higher reaches would tell upon the partial: in the same way any influx from the All upon the individual will have manifest effect since the points of sympathetic contact are numerous, but as to any operation from ourselves upon the All there can be no certainty.

3. Yet, looking at another set of facts, reflection tells us that we are in sympathetic relation to each other, suffering, overcome, at the sight of pain, naturally drawn to forming attachments; and all this can be due only to some unity among us.

Again, if spells and other forms of magic are efficient even at a distance to attract us into sympathetic relations, the agency can be no other than the one soul.

A quiet word induces changes in a remote object, and makes itself heard at vast distances proof of the oneness of all things within the one soul.

But how reconcile this unity with the existence of a reasoning soul, an unreasoning, even a vegetal soul?

(It is a question of powers): the indivisible phase is classed as reasoning because it is not in division among bodies, but there is the later phase, divided among bodies, but still one thing and distinct only so as to secure sense-perception throughout; this is to be classed as yet another power; and there is the forming and making phase which again is a power. But a variety of powers does not conflict with unity; seed contains many powers and yet it is one thing, and from that unity raises, again, a variety which is also a unity.

But why are not all the powers of this unity present everywhere?

The answer is that even in the case of the individual soul described, similarly, as permeating its body, sensation is not equally present in all the parts, reason does not operate at every point, the principle of growth is at work where there is no sensation and yet all these powers join in the one soul when the body is laid aside.

The nourishing faculty as dependent from the All belongs also to the All-Soul: why then does it not come equally from ours?

Because what is nourished by the action of this power is a member of the All, which itself has sensation passively; but perception judges its object with the help of an Intellectual-Principle and has no need to create what already exists, though it would have done so had the power not been previously included, of necessity, in the nature of the All.

4. These reflections should show that there is nothing strange in that reduction of all souls to one. But it is still necessary to inquire into the mode and conditions of the unity.

Is it the unity of origin in a unity? And if so, is the one divided or does it remain entire and yet produce variety?

And how can an essential being, while remaining its oneness, bring forth others?

Invoking God to become our helper, let us assert that the very existence of many souls makes certain that there is first one from which the many rise. Let us suppose, even, the first soul to be corporeal. Then (by the nature of body) the many souls could result only from the splitting up of that entity, each an entirely different substance: if this body-soul be uniform in kind, each of the resultant souls must be of the one kind; they will all carry the one Form undividedly and will differ only in their volumes. Now, if their being souls depended upon their volumes they would be distinct; but if it is Ideal-Form that makes them souls, then all are, in virtue of this Idea, one. But this is simply saying that there is one identical soul dispersed

among many bodies, and that, preceding this, there is yet another not thus dispersed, the source of the soul in dispersion which may be thought of as a widely repeated image of the soul in unity much as a multitude of seals bear the impression of one ring. By that first mode the soul is a unit broken up into a variety of points: in the second mode it is incorporeal. Similarly if the soul were a condition or modification of body, we could not wonder that this quality (the condition or modification) this one thing from one source should be present in many objects. The same reasoning would apply if soul were an effect (or manifestation) of the Conjoint. We, of course, hold it to be bodiless, an essential existence.

### 5. How then can a multitude of essential beings be really one?

Obviously either the one essence will be entire in all, or the many will rise from a one which remains unaltered and yet includes the one-many in virtue of giving itself, without self-abandonment, to its own multiplication. It is competent thus to give and remain, because while it penetrates all things it can never itself be sundered: this is an identity in variety.

There is no reason for dismissing this explanation: we may think of a science with its constituents standing as one total, the source of all those various elements: again, there is the seed, a whole, producing those new parts in which it comes to its division; each of the new growths is a whole while the whole remains undiminished: only the material element is under the mode of part, and all the multiplicity remains an entire identity still.

It may be objected that in the case of science the constituents are not each the whole. But even in the science, while the constituent selected for handling to meet a particular need is present actually and takes the lead, still all the other constituents accompany it in a potential presence, so that the whole is in every part: only in this sense (of particular attention) is the whole science distinguished from the part: all, we may say, is here

simultaneously effected: each part is at your disposal as you choose to take it; the part invites the immediate interest, but its value consists in its approach to the whole.

The detail cannot be considered as something separate from the entire body of speculation: so treated it would have no technical or scientific value; it would be childish divagation. The one detail, when it is matter of science, potentially includes all. Grasping one such constituent of his science, the expert deduces the rest by force of sequence.

(As a further illustration of unity in plurality) the geometrician, in his analysis, shows that the single proposition includes all the items that go to constitute it and all the propositions which can be developed from it. It is our feebleness that leads to doubt in these matters; the body obscures the truth, but there all stands out clear and separate.

# THE SIXTH ENNEAD

## Eighth Tractate

### On Free Will and the Will of the One

1. Can there be question as to whether the gods have voluntary action? Or are we to take it that while we may well inquire in the case of men with their combination of powerlessness and hesitating power, the gods must be declared omnipotent, not merely some things but all lying at their nod? Or is power entire, freedom of action in all things, to be reserved to one alone, of the rest some being powerful, others powerless, others again a blend of power and impotence?

All this must come to the test: we must dare it even of the Firsts and of the All-Transcendent and if we find omnipotence possible work out how far freedom extends. The very notion of power must be scrutinized lest in this ascription we be really setting up an antithesis of power (potency) and Act, and identifying power with Act not yet achieved.

But for the moment we may pass over these questions to deal with the traditional problem of freedom of action in ourselves.

To begin with, what must be intended when we assert that something is in our power; what is the conception here?

To establish this will help to show whether we are to ascribe freedom to the gods and still more to God, or to refuse it, or again, while asserting it, to question still, in regard both to the higher and lower, the mode of its presence.

What then do we mean when we speak of freedom in ourselves and why do we question it?

My own reading is that, moving as we do amid adverse fortunes, compulsions, violent assaults of passion crushing the soul, feeling ourselves mastered by these experiences, playing slave to them, going where they lead, we have been brought by all this to doubt whether we are anything at all and dispose of ourselves in any particular.

This would indicate that we think of our free act as one which we execute of our own choice, in no servitude to chance or necessity or overmastering passion, nothing thwarting our will; the voluntary is conceived as an event amenable to will and occurring or not as our will dictates. Everything will be voluntary that is produced under no compulsion and with knowledge; our free act is what we are masters to perform.

Differing conceptually, the two conditions will often coincide but sometimes will clash. Thus a man would be master to kill but the act will not be voluntary if in the victim he had failed to recognize his own father. Perhaps, however, that ignorance is not compatible with real freedom: for the knowledge necessary to a voluntary act cannot be limited to certain particulars but must cover the entire field. Why, for example, should killing be involuntary in the failure to recognize a father and not so in the failure to recognize the wickedness of murder?

If because the killer ought to have learned, still ignorance of the duty of learning and the cause of that ignorance remain alike involuntary.

2. A cardinal question is where are we to place the freedom of action ascribed to us.

It must be founded in impulse or in some appetite, as when we act or omit in lust or rage or upon some calculation of advantage accompanied by desire.

But if rage or desire implied freedom we must allow freedom to animals, infants, maniacs, the distraught, and the victims of malpractice producing incontrollable delusions. And if freedom turns on calculation with desire, does this include faulty calculation? Sound calculation, no doubt, and

sound desire; but then comes the question whether the appetite stirs the calculation or the calculation the appetite. Where the appetites are dictated by the very nature they are the desires of the conjoint of soul and body and then soul lies under physical compulsions: if they spring in the soul as an independent, then much that we take to be voluntary is in reality outside of our free act. Further, every emotion is preceded by some meagre reasoning; how then can a compelling imagination, an appetite drawing us where it will, be supposed to leave us masters in the ensuing act? How can we be masters when we are compelled? Need, inexorably craving satisfaction, is not free in face of that to which it is forced: and how at all can a thing have efficiency of its own when it rises from an extern, has an extern for very principle, thence taking its being as it stands? It lives by that extern, lives as it has been moulded: if this be freedom, there is freedom in even the soulless; fire acts in accordance with its characteristic being.

We may be reminded that the Living Form and the Soul know what they do. But if this is knowledge by perception it does not help towards the freedom of the act; perception gives awareness, not mastery: if true knowing is meant, either this is the knowing of something happening once more awareness with the motive-force still to seek, or the reasoning and knowledge have acted to quell the appetite; then we have to ask to what this repression is to be referred and where it has taken place. If it is that the mental process sets up an opposing desire we must assure ourselves how; if it merely stills the appetite with no further efficiency and this is our freedom, then freedom does not depend upon act but is a thing of the mind and in truth all that has to do with act, the very most reasonable, is still of mixed value and cannot carry freedom.

3. All this calls for examination; the inquiry must bring us close to the solution as regards the gods. We have traced self-disposal to will, will to reasoning and, next step, to right reasoning; perhaps to right reasoning we

must add knowledge, for however sound opinion and act may be they do not yield true freedom when the adoption of the right course is the result of hazard or of some presentment from the fancy with no knowledge of the foundations of that Tightness.

Taking it that the presentment of fancy is not a matter of our will and choice, how can we think those acting at its dictation to be free agents? Fancy strictly, in our use, takes its rise from conditions of the body; lack of food and drink sets up presentments and so does the meeting of these needs; similarly with seminal abundance and other humours of the body. We refuse to range under the principle of freedom those whose conduct is directed by such fancy: the baser sort, therefore, mainly so guided, cannot be credited with self-disposal or voluntary act. Self-disposal, to us, belongs to those who, through the activities of the Intellectual-Principle, live above the states of the body. The spring of freedom is the activity of Intellectual-Principle, the highest in our being; the proposals emanating thence are freedom; such desires as are formed in the exercise of the Intellectual act cannot be classed as involuntary; the gods, therefore, that live in this state, living by Intellectual Principle and by desire conformed to it, possess freedom..... ∞





“Democracy is the worst form of government except all the others that have been tried.”

Winston Churchill

## Meritocracy

Meritocracy is the only dialectical political solution to the world's troubles. Meritocracy is Democracy based on talent, ethic and merits alone. It is the final route to the Omega Point, if humanity will ever want to achieve divinity, it will be through Meritocracy.

In a Meritocracy State, it guarantees that everyone starts the race in life from the same starting line.

Only your talent and dedication based on merits will make you win the race, not from your parent's inheritance or through family favours and network.

In a Meritocracy state, there is no place for greed, egoism and selfishness. It will be exactly the opposite of Wall Street mentality, which we are living in, the same mentality that brought the Western Civilization as we know it on its knees, the mentality of dog eats dog ...

Meritocracy is the Philosophers King Republic, being first amongst equals, where a round table and not a hierarchical pyramid is implemented.

The five pillars of Meritocracy are simple:

- I. Everyone starts from the same point, and only your merits and talent will be your vehicle.
- II. What you can give to society, and not what society will give you.
- III. It's who you are, and not who where you parents.
- IV. The highest you achieve and bigger the reward is.
- V. Talent is everything no one cares about your sex, race, religion, age.

These Principles will embed Equality, Independency with the interest of society in mind, Talents, Rewards for merits and not greed.

This is the only healthy society, the society that will allow for all its citizens potentials to fully develop.

The Pessimism with the political ruling fabric has reached its peak; the inherent problems of democracy can no longer be masked.

It is time to replace democracy with meritocracy!

It's time for people to rule again, It's time for real liberty and freedom.

Stating Meritocracy in a philosophical way we can say, the All Soul of the One, is the prime objective of a Meritocratic State, Individual-Will in total harmony with General-Will.

Thesis is the One, the Antithesis is the All and the Synthesis is the All in One. That is the core philosophical principle of the Meritocratic State.

Meritocracy is not about being moral; it is about creating maximum good for the one and many equally in the state.

Doing so is the highest ethical and rational good that any state can achieve, combining individual good with collective good in one package.

It is creating the Hyper-Harmony in society, It is the state "the one" and its citizens "the many" being as one creative divine soul. What can stand in the face of such a State? What can defeat a dialectic State? This is the State of the True One God, created on earth, where God is first amongst equals.

"The Truth is the Whole". Hegel.



Liberty leading the People, by Eugène Delacroix

# Tax Inheritance

Inheritance passed through many stages and is understood in different ways in every culture. Starting with the patrilineal inheritance and ending with the egalitarian inheritance, which what is used in the modern society.

Confucius philosophy was first to accentuated governmental morality and a social justice system, based on merits and not parental social/monetary inheritance.

Although the Han Dynasty is considered Confucianism, but it had many flaws in its structural body, nevertheless it was a period of a vast growth in Chinese history.

Pythagoras was the first philosopher of common "Societas inseparabilis" in contrast to private property. The Roman Legal system even had a name for it "ercto non cito", the undivided inheritance or what some call today the institute of condominium.

Pythagoras vision was to build a society of philosophers and they would be led by a Philosopher King, it is the same principles that Plato learned and championed in his life as well.

For all those who were admitted by Pythagoras, they would give up common fund and whatever money and property (*pecuniae familiae que*) they possessed, or what is called (*Vitae fortunarumque societate*).

The 100% tax inheritance in its final structure was promoted by Hegel and Thomas Paine. Paine in his *Agrarian Justice* stated that clearly, he was the supreme pioneer of wealth redistribution.

“The monopoly of natural inheritance, to which there never was a right, begins to cease in his person. A generous man would not wish it to continue, and a just man will rejoice to see it abolished.”

*Thomas Paine*

How can everyone in society have a real equal opportunity? How can we reset society and never allow a dynastic family or a tyranny to take over? The answer is simple and easy, 100% inheritance tax. It is the only way to never allow greed and selfishness to rule, no monopolies controlling our lives and the lives of our kids.

Why did we have to bailout the banks with tax payer's money in 2008 !!!  
Is this world insane . . .

Why would the CEO's of these banks cash out with phenomenal bonuses without any responsibilities or blame to take. And you and I paid billions to bail them OUT, we are out of our minds that's for sure.



VUE DU JARDIN NATIONAL ET DES DÉCORATIONS,

*Le jour de la fête célébrée en l'honneur de l'Être Suprême le Decadi 20 Prairial l'an 2 de la République Française*

The Festival of the Supreme Being on 8 June 1794.

Let's celebrate once again.

# A Mystery Called Mind

Humans will become immensely powerful and aware of higher potentials, if a much closer relationship is established between the left and right hemispheres.

This critical evolutionary transition would pave the way for us to become Divine by unlocking the latent higher powers of the unconscious and releasing them to the conscious mind, which is what gnosis is all about.

The Mind is primary and can exist without Matter, Matter can never exist without Mind, Mind is everywhere and present in all things. Mind and matter are entirely Ontological Mathematical.

The Mind is dimensionless matter and matter is dimensional mind. The two states are related by mathematical Transforms called the Fourier Transform.

The Fourier Transform convert a frequency spectrum into a time-space representation, and an inverse Fourier Transform do the opposite and convert a time-space function into a frequency spectrum. Mind and matter are connected by a mind transform to matter and an inverse matter transform to mind.

The mind is a complex Fourier transformer, it performs Fourier Transforms and their inverse and this is what constitutes the mind-matter interaction and how they interconnect with one another.

The mind is a dimensionless frequency domain and the brain is a dimensional time-space domain. Fourier Transforms convert time-space

functions into frequency representations, and inverse Fourier Transforms do the reverse.

We are mathematical functions; we are massive and complex wave equations. If we could analyse ourselves mathematically rather than our senses, we would be presented with an array of waves all superimposed on one another.

The waves would have different frequencies, amplitudes and phases but they would all nevertheless be simple waves.

The human brain has four types of waves, and are associated with brain our activity.

Our brain is made up of billions of cells called neurons, they uses electricity to communicate, the combination of neurons sending signals at once produces an enormous amount of electrical activity in the brain. The human brain is complex transformer of wave frequency.

Beta is (13-60 Hz, high frequency waves)

Alpha is (7-13 Hz)

Theta is (4-7 Hz)

Delta (0-4 Hz, low frequency waves).

The Beta state is associated with ultimate concentration, sharp awareness, visual and cognitive activity.

The Alpha state is linked to relaxation and meditation, it accesses the creativity of the unconscious and acts as the gateway to higher states of consciousness, and it covers the frequency range in which the “Schuman Resonance” occurs, Schumann resonances are a set of spectrum peaks in the extremely low frequency portion of the Earth's electromagnetic field



spectrum. This is the resonant frequency (7.83 Hz) of the earth's electromagnetic field, but this frequency can vary slightly from a variety of factors.

The Theta state is intangible; we experience this twilight state only briefly as we first awake after a deep sleep or as we drift off first to sleep state. Theta state is what we call the lucid dream, in which we can experience flashes of bright images and hallucinations and we are receptive to incentives and information beyond our normal conscious awareness. Theta state meditation increase creativity, and enhances learning, reduce stress and triggers intuition and extrasensory observation.

The Delta state is associated with deep sleep and is associated with healing, renewal and regeneration. It is the state that fixes our brain and repairs our body, it is the repair mode that our body can do without.

Beta waves reflect normal waking activity and day to day problem solving, Alpha waves are connected with relaxed mind and meditation, Theta waves are associated with almost sleepiness state, Delta waves occur during sleep itself.

Beta waves = consciousness.

Alpha & Theta waves = pre-consciousness.

Delta = unconscious.

The universe evolution is about the voyage from slow, low energy brain waves of the unconscious to higher frequency, higher energy waves reflecting consciousness.

The route to the Holy Grail is from the slow/low to the Fast/High, it is the full mastery of mind over matter.



# The Women Movement

The Rise of Women is a needed now more than ever, the tyranny of the patriarchy and masculinity of men should reach a complete halt.

Men had their go and hitherto ruled the world for ages, isn't it time to be replaced in the top positions of power by those who been oppressed by men, isn't it time for a real global women movement.

Human history would have been completely different under women authority. Isn't it the most rational thing to do, to give women the opportunity to run the world!

What are men scared off ; isn't that a sign of weakness from whom that declares courage, it is time for the Philosopher Hypatia to rise again and teach us men reason and humbleness once more.

“In times of universal deceit, telling the truth becomes a revolutionary act.”

George Orwell

# Heraclitus

“No man ever steps in the same river twice.” **Heraclitus**

“I have been in love with Heraclitus for many lives. In fact, Heraclitus is the only Greek I have ever been in love with.” **Osho**

Heraclitus was a native of Ephesus, an Ionian city some twenty-five miles north of Miletus and inland from the sea.

In temperament and character Heraclitus was said to have been gloomy, supercilious, and perverse. Diogenes calls him a hater of mankind, and says that this characteristic led him to live in the mountains, making his diet on grass and roots.

Heraclitus doctrine is rather that good and evil are two sides of the same reality, as are up and down, beauty and ugliness, life and death. The wise man attempts to set his mood by looking uncompromisingly at both sides of the picture.

Heraclitus saw Life and death as not two separate phenomena; he saw them as two faces of the same coin. If you penetrate deeply you will see that life is death and death is life. The moment you are born, you have started dying. And if this is so, then when you die you will start living again. If death is implied in life, then life will be implied in death. They belong to each other, they are complementary.

*“At the moment when Heraclitus was born, precisely at that moment, humanity reached a peak, a moment of transformation.*

*It happens with humanity just as with an individual: there are moments when changes happen. Every seven years the body changes and it goes on changing, if you live for seventy years, then your total bio-physical system will change ten times, and if you can use those gaps when the body changes, it will be very easy to move in meditation.” Osho*

According to Laertius, Heraclitus was the author of a single book known as "on nature", consisting of three sections, the universe, statecraft, and theology.

Heraclitus dedicated his book to the temple of Artemis and deposited a scroll of it there, almost the undisputed opinion of ancient writers is that the book was hard to understand, and its author was frequently described by such epithets as the Dark, the Obscure, and the Riddling. But Diogenes Laertius confirms that the obscurity had been deliberate, in order that none might read the book that had not honored it with a suitable degree of intellectual effort.

*He is NOT obscure! You are below the level of being where he can be understood. When you reach that level of being, suddenly all darkness around him disappears. He is one of the most luminous beings; he is not obscure, he is not dark -- it is you who are blind. Remember this always, because if you say he is dark you are throwing the responsibility on him, you are trying to escape from a transformation that is possible through encountering him. Don't say that he is dark. Say, "We are blind," or, "Our eyes are closed." Osho*

Heraclitus taught the doctrine of an uncreated universe, he insisted that the fundamental substance of that universe is fire, and that in the cycle of changes the first transformation of fire is water, and from water appear the further transformations.

Heraclitus was an idealist at heart and believed that senses are not reliable. The inner intelligence alone can rightly judge the nature of reality. The common and divine reason of which we called intelligent beings is the criterion of truth, since that which appears alike to all men is trustworthy; for it is comprehended by common and divine reason; and for the opposite reason what happens to be the experience of one person alone is untrustworthy. Moreover, all things perceived by the senses are always in a state of flux, so that, as Aristotle observes, if there is to be a science and knowledge of anything, we must assume that other objects besides the sense objects of Heraclitus must exist in nature, since there can be no science of things that are always changing. Thus, in the teaching of

Heraclitus Aristotle saw the possibility of the doctrine of ideas. But how can there be individual experience if the individual is sustained by union with the cosmic soul?

To answer this question we must turn again to the origin of the soul. It arises as an exhalation from water. The supply of water is furnished both from the sea and from the earth, for water comes from earth, and soul from water. In a somewhat parallel way the human soul arises as an exhalation from water, both from within and outside the body.

While water as an element might appear the same from whatever source derived, there is in this statement of a double source of its supply an apparent effort to explain the identity of the human soul as at least during human life different from the cosmic soul, and different from other human souls. On any other basis it seems quite impossible to account for differences of experience and opinion admitted by Heraclitus.

Heraclitus seems to find most men doing what they ought not to do. Divine reason is eddying all about us, and it is the part of all men to know and understand, yet many live as though they had an understanding characteristic of themselves, and are farthest removed from that with which they most constantly associate, until the logos which they daily meet appears to them strange. In this Heraclitus seemed to see through the wilful neglect of mankind a depressing and degrading of the divine law, which if properly adhered to would bring society to its highest level.

According to Heraclitus, there is a cosmic soul and an individual soul. The destiny of either cannot be understood except in relation to the other. The emanations for the world-soul necessarily arise from within the world itself, but those for the individual soul arise both from without and from within.

Perception and intelligence are psychic functions, and are certain modifications and intermissions of the exercise of these functions. The destiny of the individual soul is to return to the world soul, such destiny would naturally result from ancestor relations between them during the life of the individual.

If the soul is wise, it joins the upward emanations, and is merged into original fire join the light and if unwise, it descends and is merged into dense dark moisture.

I will include the first 60 fragments of Heraclitus work, his work is one of the hardest to comprehend after the Great Hegel.

Which the first 19 fragments describe his work on logos, reason and rationality, while from 20 to 27 discuss the universal flux, 28 to 41 is about the processes of nature and 42 to 60 explains Heraclitus understanding of the human soul.

To understand Heraclitus, you will need a transformation, a complete transformation in your being to your becoming.



Heraclitus by Johannes Moreelse

1. Although this Logos eternally valid, yet men are unable to understand it, not only before hearing it, but even after they have heard it for the first time. That is to say, although all things come to pass in accordance with this Logos, men seem to be quite without any experience of it, at least if they are judged in the light of such words and deeds as I am here setting forth. My own method is to distinguish each thing according to its nature, and to specify how it behaves; other men, on the contrary, are as forgetful and heedless in their waking moments of what is going on around and within them as they are during sleep.
2. We should let ourselves be guided by what is common to all. Yet, although the Logos is common to all, most men live as if each of them had a private intelligence of his own.
3. Men who love wisdom should acquaint themselves with a great many particulars.
4. Seekers after gold dig up much earth and find little.
5. Let us not make arbitrary conjectures about the greatest matters.
6. Much learning does not teach understanding.
7. Of those whose discourses I have heard, there is not one who attains to the realization that wisdom stands apart from all else.
8. I have searched myself.
9. It pertains to all men to know themselves and to be temperate.
10. To be temperate is the greatest virtue. Wisdom consists in speaking and acting the truth, giving heed to the nature of things.
11. The things of which there can be sight, hearing, and learning these are what I especially prize.



12. Eyes are more accurate witnesses than ears.
13. Eyes and ears are had witnesses to men having barbarian souls.
14. One should not act or speak as if he/she were asleep.
15. The waking has one world in common; sleepers have each a private world of his own.
16. Whatever we see when awake is death; when asleep, dreams.
17. Nature loves to hide.
18. The lord whose oracle is at Delphi neither speaks nor conceals, but gives signs.
19. Unless you expect the unexpected you will never find (truth), for it is hard to discover and hard to attain.
20. Everything flows and nothing abides; everything gives way and nothing stays fixed.
21. You cannot step twice into the same river, for other waters are continually flowing on.
22. Cool things become warm, the warm, grows cool; the moist dries, the parched becomes moist.
23. It is in changing that things find repose.
24. Time is a child moving counters in a game; the royal power is a child's.
25. War is both father and king of all; some he has shown forth as gods and others as men, some he has made slaves and others free.

26. It should be understood that war is the common condition, that strife is justice, and that all things come to pass through the compulsion of strife.

27. Homer was wrong in saying, "Would that strife might perish from, amongst gods and men." For if that were to occur, then all things would cease to exist.

28. There is exchange of all things for fire and of fire for all things, as there is of wares for gold and of gold for wares.

29. This universe, which is the same for all, has not been made by any god or man, but it always has been, is, and will be —an ever-living fire, kindling itself by regular measures and going out by regular measures.

30. The phases of fire are] craving and satiety.

31. It throws apart and then brings together again; it advances and retires.

32. The transformations of fire are: first, sea; and of sea, half becomes earth, and half the lightning-flash.

33. When earth has melted into sea, the resultant amount is the same as there had been before the sea became hardened into earth.

34. Fire lives in the death of earth, air in the death of fire, water in the death of air, and earth in the death of water.

35. The thunderbolt pilots all things.

36. The sun is new each day.

37. The sun is the breadth of a man's foot.

38. If there were no sun, the other stars would not suffice to prevent its being night.

39. The boundary line of evening and morning is the Bear; and opposite the Bear is the boundary of bright Zeus.

40. The fairest universe is but a heap of rubbish piled up at random.

41. Every beast is driven to pasture by a blow.

42. You could not discover the limits of soul, even if you travelled every road to do so; such is the depth of its meaning.

43. Soul is the vaporisation out of which everything else is derived; moreover it is the least corporeal of things and is in ceaseless flux, for the moving world can only be known by what is in motion.

44. Souls are vaporised from what is moist.

45. Soul has its own principle of growth.

46. A dry soul is wisest and best.

41. Souls take pleasure in becoming moist.

48. A drunken man has to be led by a young boy whom he follows stumbling and not knowing whither he goes, for his soul is moist.

49. It is death to souls to become water, and it is death to water to become earth. Conversely, water comes into existence out of earth, and souls out of water.

50. Even the sacred barley drink separates when it is not stirred.

51. It is hard to fight against impulsive desire; whatever it wants it will buy at the cost of soul.

52. It would not be better if things happened to men just as they wish.

53. Although it is better to hide our ignorance, this is hard to do when we relax over wine.

54. A foolish man is a-flutter at every word.

55. Fools, although they hear, are like the deaf; to them the adage applies that when present they are absent.

56. Bigotry is the sacred disease.

57. Most people do not take heed of the things they encounter, nor do they grasp them even when they have learned about them, although they suppose they do.

58. If all existing things were smoke, it is by smell that we would distinguish them.

59. In Hades souls perceive by smelling.

60. Corpses are more fit to be thrown out than dung.

“Heraclitus is really beautiful. Had he been born in India, or in the East, he would have been known as a Buddha.”

Osho

# Logos and Mythos

Logos is of a Greek origin “**λόγος**”, originally meaning "an opinion". It was Heraclitus, which gave the Word its meaning in which we use today; he was the first to use Logos as knowledge. And Logos was the Word, and Logos was God.

*In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not overcome it.*

John 1: 1-15

Mythos is of Greek origin “**μῦθος**”, which means a “tale” or a “story”. Putting it simple, it is the art of storytelling and fantasies.

*"Tell me a fact and I'll learn. Tell me a truth and I'll believe. But tell me a story and it will live in my heart forever."*

Native American proverb

Love is a Mythos feature; it is all about emotions, stories, fantasy, delusions, and illusion. Mythos is subjective mathematics in a sense. Reason is the core of Logos; it is about rationality, logic analysis and facts. Logos is objective mathematics.

According to Aristotelian logic, the universe is treated as mechanical and machine like. While the Hegelian Logic consider the universe Alive, there is a huge different with this dialectical logic.

The dialectic holds everything, rational and irrational. It is universal by all means.

Reason, Desire, Nature, Will and Mind are all features of the dialectic. The dialectic is entrenched and responsible for the evolution of the cosmos. History and society are by-products of the dialectical evolution.

The world we live in is divided between Mythos and Logos people; it is a 90% Mythos to 10% Logos. The Enlightenment aim was to increase the percentage of Logos people.

Imagine a world were Logos is 90% of people and Mythos is 10% of them, we would raise this earth to heaven.

The present unbalance in the percentages of sensitive emotional people versus rational and radical thinking people is catastrophic, and needed to be replaced if humanity is serious in shifting this planet to a better place to live in.

*“The word logos has to be understood because Heraclitus will use it. And the difference between logos and logic also has to be understood. Logic is a doctrine about what is true, and logos is truth itself. Logos is existential, logic is not existential; logic is intellectual, theoretical. Try to understand. If you see life you will say there is death also. How can you avoid death? If you look at life, it is implied. Every moment of life is also a moment of death; you cannot separate them. It becomes a riddle.”*

Osho.

Let's topple the towers of ignorance and burn down the synagogues of superstition. It is the age of Reason, enough of the dark ages, enough of this ancient tyranny controlling us.

It's time for Liberty and Knowledge.

It's time for the second enlightenment, this second enlightenment is YOU.

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When people ask me what Zen is like, I tell them this story:

"Noticing that his father was growing old, the son of a burglar asked his father to teach him the trade so that he could carry on the family business after his father had retired.

The father agreed, and that night they broke into a house together. Opening a large chest the father told his son to go in; and pick out the clothing.

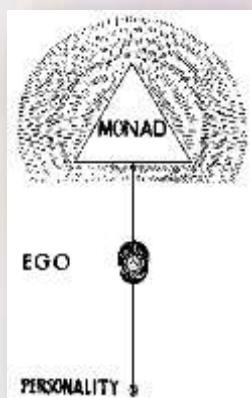
As soon as the boy was inside, the father locked the chest and then made a lot of noise so that the whole house was aroused. Then he slipped quietly away. Locked inside the chest the boy was angry, terrified, and puzzled as to how he was going to get out. Then an idea flashed to him; he made a noise like a cat. The family told a maid to take a candle and examine the chest.

When the lid was unlocked the boy jumped out, blew out the candle, pushed his way past the astonished maid, and ran out. The people ran after him.

Noticing a well by the side of the road the boy threw in a large stone, and then hid in the darkness. The pursuers gathered around the well trying to see the burglar drowning himself. When the boy got home he was very angry at his father and he tried to tell him the story, but the father said: don't bother telling me the details, you are here, you have learned the art."

*Being is one, the world is many and between the two is the divided mind.*

Osho



If you could rid of yourself just once,  
The secret of secrets,  
Would open to you,  
The face of the unknown,  
Hidden beyond the universe,  
Would appear on the,  
Mirror of your perception.

Rumi